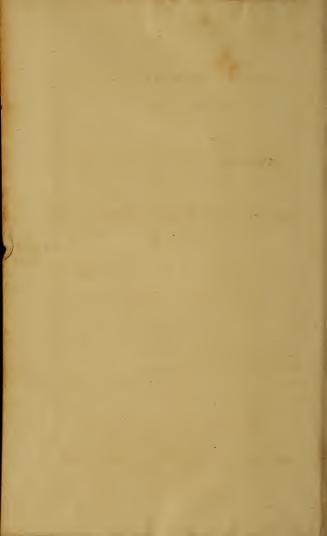


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SCB #15,893









- G Souther

## CONFESSION OF FAITH,

OWNED AND CONSENTED TO

BY THE

#### ELDERS AND MESSENGERS

OF THE

## Churches in the Colony of Connecticut,

IN NEW-ENGLAND;

ASSEMBLED BY DELEGATION AT SAYBROOK,

**SEPTEMBER 9тн, 1708.** 

Eph. 4:5. -- One Faith. --

Col. 2:5. Joying and beholding your order, and the stead-fastness of your faith in Christ.

NEW-LONDON, CONN. PRINTED, 1710.

HARTFORD:

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MDCCCXXXVIII.

"Ar a meeting of the General Association of Connecticut, at the house of Rev. Noah Porter, jun., in New Milford, on the third Tuesday of June, 1837—

"Resolved, That Rev. Messrs. Hewit, Bacon, and Cleaveland, be a Committee to superintend the publication of an accurate re-print of the Saybrook Platform."

The foregoing is a true extract from the original Minutes, on file.

Attest,

C. CHAPIN, Register of the said General Association.

We the subscribers having examined the following re-print of the "Confession of Faith," and "Heads of Agreement," and "Articles for the administration of Church Discipline," agreed upon and consented to by the Synod at Saybrook, September 9, 1708,—do certify that the same is correctly copied from the edition published at Bridgeport in the year 1810.

LEONARD BACON, E. L. CLEAVELAND.

New Haven, 26th Dec. 1837.

#### PREFACE.

Among the memorable Providences relating to our English Nation in the last century, must be acknowledged the settling of English Colonies in the American parts of the world; among all which this hath been peculiar unto and to the distinguishing glory of that tract called New-England, that the colonies there were originally formed, not for the advantage of trade, and a worldly interest; but upon the most noble foundation, even of religion, and the *Liberty of their Consciences*, with respect unto the ordinances of the Gospel administered in the purity and power of them; a happiness then not to be enjoyed in their native soil.

We joyfully congratulate the religious liberty of our brethren in the late auspicious reign of K. William and Q. Mary, of blessed memory, and in the present glorious reign, and from the bottom of our hearts bless the Lord, whose prerogative it is to reserve the times and seasons in his own hand; who also hath inspired the pious mind of her most sacred Majesty, whose reign we constantly and unfeignedly pray may be long and glo-

rious, with royal resolutions, inviolably to maintain the toleration.

Deus enim-hæe Otia fecit.

Undoubtedly if the same had been the liberty of those times, our fathers would have been far from exchanging a most pleasant land (dulce solum patriæ) for a vast and howling wilderness; since for the enjoyment of so desirable liberty, a considerable number of learned, worthy, and pious persons, were, by a divine impulse and extraordinary concurrence of dispositions, engaged to adventure their lives, families, and estates, upon the vast ocean, following the Lord into a wilderness, a land then not sown: \* wherein innumerable difficulties staring them in the face, were outbid by heroic resolution, magnanimity, and confidence in the Lord alone. Our fathers trusted in the Lord and were delivered, they trusted in him and were not confounded.+ It was their care to be with the Lord, and their indulgence, that the Lord was with them, to a wonder, preserving, supporting, protecting, and animating them; dispatching and destroying the pagan natives by extraordinary sickness and mortality, that there might be room for his people to serve the Lord our God in. \ It was the glory of our fathers, that they heartily

<sup>\*</sup> Jer. 2:2.

<sup>‡ 2</sup> Chron. 15 : 2. § 1

<sup>†</sup> Psalms 22: 4, 5. § Psalms 80: 8, 9.

professed the only rule of their religion, from the very first, to be the Holy Scripture, according whereunto, so far as they were persuaded, upon diligent enquiry, solicitous search, and faithful prayer conformed, was their faith, their worship, together with the whole administration of the house of Christ, and their manners, allowance being given to human failures and imperfections.

That which they were most solicitous about, and wherein their liberty had been restrained, respecting the worship of God, and the government of the Church of Christ, according to his own appointment, their faith and profession of religion being the same which was generally received in all the reformed churches of Europe, and in substance the Assembly's Confession, as shall be shewn anon.

It cannot be denied, that the usage of the Christian Church, whose faith wholly rested upon the Word of God respecting Confessions of Faith, is very ancient, and that which is universally acknowledged to be most so, and of universal acceptance and consent, is commonly called the Apostles' Creed, a symbol, sign, or badge of the Christian religion, called the Apostles, not because they composed it, for then it must have been received into the canon of the Holy Bible, but because the matter of it agreeth with the doctrine, and is taken out of the writings of the Apostles.

1\*

Consequent hereunto, as the necessity of the Church, for the correcting, condemning, and suppressing of heresy and error required, have been emitted, ancient and famous Confessions of Faith, composed and agreed upon by Oecumenical Councils, e. g. of Nice against Arius, of Constantinople against Macedonius, of Ephesus against Nestorius, of Calcedon against Eutyches. And when the light of reformation broke forth to the dispersing of popish darkness, the reformed nations agreed upon Confessions of Faith, famous in the world, and of especial service to theirs and standing ages. And among those of latter times, published in our nation, most worthy of repute and acceptance, we take to be the Confession of Faith, composed by the reverend Assembly of Divines convened at Westminster, with that of the Savoy, in the substance, and in expressions, for the most part the same; the former\* professedly assented and attested to, by the Fathers of our country, by unanimous vote of the Synod of Elders and Messengers of the Churches, met at Cambridge, the last of the 6th month, 1648. The latter owned and consented to by the Elders and Messengers of the Churches assembled at Boston. May 12th, 1680. The same, we doubt not to profess, to have been the constant faith of the

<sup>\*</sup> See the Preface to the Platform of Church Discipline.

churches in this Colony, from the first foundation of them. And that it may appear to the Christian world, that our churches do not maintain differing opinions in the doctrine of religion, nor are desirous, for any reason, to conceal the faith we are persuaded of, the Elders and Messengers of the Churches in this Colony of Connecticut, in New England, by virtue of the appointment and encouragement of the Honorable the General Assembly, convened by delegation at Saybrook, September 9th, 1708, unanimously agreed, that the Confession of Faith, owned and consented unto by the Elders and Messengers of the Churches assembled at Boston, in New England, May 12th. 1680, being the second session of that Synod, be recommended to the Honorable General Assembly of this Colony at their next session, for their public testimony thereto, as the faith of the Churches of this Colony; which Confession, together with the Heads of Union, and Articles for the Administration of Church Government, herewith emitted. were presented unto, and approved and established by the said General Assembly, at New Haven, on the 14th of October, 1708.

This Confession of Faith, we offer as our firm persuasion, well and fully grounded upon the Holy Scripture, and commend the same unto all, and particularly to the people of our Colony, to be examined, accepted, and constantly maintained. We do not assume to ourselves, that any thing be taken upon trust from us, but commend to our people these following counsels:

I. That you be immoveably and unchangeably agreed in the only sufficient, and invariable rule of religion, which is the Holy Scripture, the fixed Canon\* uncapable of addition or diminution. You ought to account nothing ancient, that will not stand by this rule,† nor any thing new that will. Do not hold yourselves bound to unscriptural rites in religion, wherein custom itself doth many times misguide. Believe it to be the honor of religion to resign and captivate our wisdom and faith to Divine revelation.‡

II. That you be determined by this Rule in the whole of religion. That your faith be right and Divine, the Word of God must be the foundation of it, and the authority of the Word the reason of it.§ You may believe the most important articles of Faith with no more than a human faith: And this is evermore the cause, when the principle Faith is resolved into, is any other than the Holy Scripture. For an orthodox Christian to resolve his faith into education, instruction, and the persuasion of others, is not an higher reason, than a Papist, Mahometan, or Pagan can produce for his religion.

<sup>\*</sup> Isa. 8:20. † Rev. 21:18, 19. ‡ Jer. 6:16; Matt. 19:8, or 44:17. § Matt. 11:27; 1 John 5:9. || Luke 10:26.

Pay also unto God the worship, that will bear the trial of and receive establishment by this rule. Have always in readiness a Divine warrant for all the worship you perform to God. Believe that worship is accepted, and that only, which is directed unto and commanded, and hath the promise of a blessing from the Word of God. Believe that worship not divinely commanded is in vain,\* nor will answer the necessities and expectations of a Christian, and is a worshipping, you know not what.† Believe in all divine worship; it is not enough that this or that act of worship is not forbidden in the Word of God; if it be not commanded, and you perform it, you may fear that you will be found guilty and exposed to divine displeasure. ‡ Nadab and Abihu paid dear for offering in divine worship that which the Lord commanded them not. It is an honor done unto Christ, when you account that only decent, orderly, and convenient in his house, which depends upon the institution and appointment of himself, who is the only Head and Law-giver of his church.

III. That you be well-grounded in the firm truths of religion. We have willingly taken pains to add the Holy Scriptures, whereon every point of faith contained in this Confession doth depend, and is borne up by, and commend the same to your

<sup>\*</sup> Matt. 15:9. † John 4:22; Jer. 7:22. † Lev. 10:1, 2.

diligent perusal, that you be established in the truth, and your faith rest upon its proper basis, the Word of God.\* Follow the example of the noble Bereans, search the Scriptures, grow in grace and the knowledge of Christ, be not children in understanding, but men. Labor for a sound, confirmed knowledge of these points in the evidence of them. See that they be deeply rooted in your minds and hearts, that so you be not an easy prey to such as lie in wait to deceive.† For the want hereof to be condoled is the unhappiness of many, ever learning, and never coming to the knowledge of the truth.‡

IV. That having applied the rule of Holy Scripture to all the Articles of this Confession, and found the same upon trial, the unchangeable and eternal truths of God: § You remember and hold them fast, contend earnestly for them as the faith once delivered to the saints. Value them as your great charter, the instrument of your salvation, the evidence of your not failing of the grace of God, and receiving a crown that fadeth not away. || Maintain them, and every of them, all your days, with undaunted resolution against all opposition, whatever the event be, and the same transmit

<sup>\*</sup> Acts 17: 10, 11; John 5: 39; 2 Pet. 3: 18; 1 Cor. 14: 20. † Eph. 4: 13, 14. ‡ 2 Tim. 3: 7. § Rev. 3: 3; Jude 3. || 1 Cor. 15: 18; 1 Cor. 16: 13; Psal. 78: 5.

safe and pure to posterity: Having bought the truth on no hand sell it. Believe \* the truth will make you free: Faithful is he that hath promised: So shall none take away your crown.

Finally: Do not think it enough that your faith and order be according to the Word of God, but live accordingly.† It is not enough to believe well, you run yourself into the greatest hazard unless you be careful to live well, and that this be,‡ all your life and conversation must be agreeable to the rule of God's Word. This is the rule of a Christian conversation and practical reformation. Rest not in the form of godliness, denying the power of it. Stir up an holy zeal, strengthen the things that remain that are ready to die. carried away with the corruptions, temptations, and evil examples of the times, but be blameless and without rebuke, the sons of God in a froward generation, they shall walk with me in white, for they are worthy.

Remember ye our brethren in this colony, that we are a part of that body, I for which the providence of God hath wrought wonders, and are obliged by and accountable for all the mercies dis-

<sup>\*</sup> John 23: 23; John 8: 32; Heb. 10: 13; Rev. 3:11.

<sup>§ 2</sup> Tim. 3:15; Rev. 3:19; Rev. 3:2; Phil. 2 · 15.

<sup>||</sup> Rev. 3:4. ¶ Hosea 12:2, 3.

pensed from the beginning of our fathers settling this country until now. There he spake with us.\* That the practical piety and serious religion of our progenitors is exemplary and for our imitation,† and will reflect confounding shame on us, if we prove degenerate. The Lord grant that the noble design of our fathers in coming to this land, may not be forgotten by us, nor by our children after us, even the interest of religion which we can never exchange for a temporal interest without the foulest degeneracy, and most inexcusable defection. To conclude, the solemn rebukes of Providence, from time to time, in a series of judgments, and in particular, the general drought in the summer past, together with the grievous disappointment of our military undertaking, the distresses, sickness, and mortality of our camp, cannot successfully be improved but by a self-humbling consideration of our ways, and a thorough repentance of all that is amiss. So will the God of our fathers be our God, and he will be a wall of fire round about us, and the glory in the midst of us in this present, and all succeeding generations. AMEN.

<sup>\*</sup> Hosea 12:4.

<sup>+2</sup> Tim. 1:5; Job 8:8.

<sup>‡</sup> Exod. 15: 2, 17; Jer. 2: 21.

<sup>§</sup> Isa. 26:9; Gen. 43:23; Zech. 2:5.

#### A CONFESSION OF FAITH.

#### CHAP. I.

OF THE HOLY SCRIPTURES.

I.

ALTHOUGH the light of nature, and the works of creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; a yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation: b Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church: c and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing; d which maketh the Holy Scripture to be most necessary; e those former ways of God's revealing his will unto his people, now ceased, f

a Rom. 2: 14, 15; Rom. 1: 19, 20; Psal. 19:1,2,3; Rom. 1: 32; chap 2: 1. b1 Cor. 1: 21; chap. 2: 13. 14. c Heb. 1: 1, 2. d Prov. 22: 19, 20, 21; Luke 1: 3, 4; Rom. 15: 4; Matt. 4: 4, 7, 10; Isa. 8: 19, 20. e2 Tim. 3: 15; 2 Pet. 1: 19. f Heb. 1: 1, 2.

#### II.

Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

## Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

## Of the New Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 to Timothy, 2 to Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, the Revelation.

All which are given by the inspiration of God, to be the rule of faith and life. g

g Luke 16: 29, 31; Eph. 2: 20; Rev. 22: 18, 19; 2 Tim. 3: 16.

#### III.

The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings. h

h Luke 24: 27, 44; Rom. 3: 2; 2 Pet. 1:21.

## IV.

The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof; and therefore it is to be received because it is the word of God. i

i 2 Pet. 1:19, 21; 2 Tim. 3:16; 1 John 5:9; 1 Thes. 2:13.

#### V.

We may be moved and induced by the testimony of the Church, to a high and reverend esteem of the Holy Scripture; k and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth

abundantly evidence itself to be the word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts. <sup>1</sup>

k 1 Tim. 2:15. 1 1 John 2:20, 27; John 16:13, 14; 1 Cor. 2:10, 11, 12; Isa. 59:21.

#### VI.

The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. m Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; n and there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the word, which are always to be observed. o

m 2 Tim. 3: 15, 16, 17; Gal. 1: 8, 9; 2 Thes. 2: 2, 15. n John 6: 45; 1 Cor. 2: 9, 10, 11, 12. o 1 Cor. 11: 13, 14, and chap. 14: 26, 40.

#### VII.

All things in Scripture are not alike plain in themselves, nor alike clear unto all; P yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due sense of the ordinary means may attain unto a sufficient understanding of them. <sup>q</sup>

p 2 Pet. 3:16. q Psal. 119:105, 130; Heb. 2:2.

### VIII.

The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; r so as in all controversies of religion the Church is finally to appeal unto them. s But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God to read and search them, t therefore they are to be translated into the vulgar language of every nation unto which they come, u that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, w and through

patience and comfort of the Scriptures may have hope. \*x

r Matt. 5: 18. s lsa. 8: 20; Acts 15: 15; John 5: 39, 46. t John 5: 39. u 1 Cor. 14: 6, 9, 11, 12, 24, 27, 28. w Col. 3: 16. x Rom. 15: 4.

#### IX.

The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold,) but one it must be searched and known by other places, that speak more clearly. <sup>y</sup>

y 2 Pet. 1: 20, 21; Acts 15: 15, 16.

#### X.

The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved. <sup>2</sup>

z Matt. 22: 29, 31; Eph. 2:20; Acts 28: 25.

#### CHAP. II.

OF GOD, AND OF THE HOLY TRINITY.

#### I.

There is but one only a living and true God; b who is infinite in being and perfection, c a most pure spirit, d invisible, e without body, parts, f or passions, g immutable, h immense, i eternal, k incemprehensible, l almighty, m most wise, n most holy, o most free, P most absolute, q working all things according to the counsel of his own immutable and most righteous will, r for his own glory, s most loving, t gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; u the rewarder of them that diligently seek him; w and withal, most just and terrible in his judgments, x hating all sin, y and who will by no means clear the guilty. z

a Deut. 6:4; 1 Cor. 8:4, 6. b 1 Thes. 1:9; Jer. 10:10. c Job 1:7, 8, 9, and 26:14. d John 4:24. e 1 Tim. 1:17. f Deut. 4:15, 16; John 4:24; Luke 24:39. g Acts 14:11, 15. h James 1:17; Mal. 3:6. i 1 Kings 8:27; Jer. 23:23,24. k Rom. 1:20; 1 Tim. 1:17; Psal. 90:2. 1 Psal. 145:3. m Gen. 17:1; Rev. 4:8. n Rom. 16:27. o Isa. 6:3. p Psal. 115:3. q Exod. 3:14. r Eph. 1:11. s Rom. 11:36. t 1 John 4:8, 16. u Exod. 34:6, 7. w Heb. 11:6. x Neh. 9:32,33. y Psal. 6:5, 6. z Exod. 34:7; Nah. 1:23.

#### II.

God hath all life, a glory, b goodness, c blessedness, d in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, e nor deriving any glory from them, f but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; g and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. h In his sight all things are open and manifest; i his knowledge is infinite, infallible, and independent upon the creature; k so as nothing is to him contingent or uncertain. 1 He is most holy in all his counsels, in all his works, and in all his commands, m To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them. n

a John 5: 26. b Acts 7: 2. c Psal. 119: 68. d 1 Tim. 11: 15; Rom. 9: 5. e Acts 17: 24, 25. f Job 22: 2, 3. g Rom. 11: 36. h Rev. 4: 11; 1 Tim. 6: 15; Dan. 4: 25, 31, 34, 35. i Heb. 4: 13. k Rom. 11: 33, 34; Psal. 147: 5. l Acts 15: 18; Ezek. 11: 5. m Psal. 145: 17; Rom. 7: 12. n Rev. 5: 12, 13, 14.

#### III.

In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; P the Holy Ghost eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

o 1 John 5:7; Matt. 3:16, 17; chap. 28:19; 2 Cor. 13:14. p John 1:14, 18. q John 15:26; Gal. 4:6; 2 Cor. 13:14.

#### CHAP. III.

OF GOD'S ETERNAL DECREES.

#### I.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; a yet so as thereby neither is God the author of sin, b nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. c

a Eph. 1:11; Rom. 11:33; Heb. 6:17; Rom. 9:15, 18.

b James 1:13,14; 1 John 1:5. c Acts 2:23; chap. 4:27, 28; Matt. 17:12; John 10:11; Prov. 16:33.

#### II.

Although God knows whatsoever may or can come to pass upon all supposed conditions; d yet hath he not decreed any thing, because he foresaw it as future, or that which would come to pass, upon such conditions. e

d Acts 15: 18, 15, and 23: 11, 12; Matt. 11: 21, 23. e Rom. 9: 11, 13, 16, 18.

#### III.

By the decrees of God, for the manifestation of his glory, some men and angels f are predestinated unto everlasting life, and others fore-ordained to everlasting death.

f 1 Tim. 5:21; Matt. 25:41; Eph. 1:5, 6; Prov. 16:4. g Rom. 9:22, 23.

#### IV.

These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished. <sup>h</sup>

h 2 Tim. 2:19; John 13:18.

#### V.

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, i out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, k and all to the praise of his glorious grace.

i Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; 1 Thes. 5:9. k Rom. 9:11, 13, 16; Eph. 1:4, 9. 1 Eph. 1:6, 12.

#### VI.

As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore-ordained all the means thereunto. The Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith unto salvation. Pen Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

#### VII.

The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. <sup>r</sup>

r Matt. 11: 25, 26; Rom. 9: 17, 18, 21, 22; 2 Tim. 2: 19, 20; Jude 4; 1 Pet. 2: 8.

#### VIII.

The doctrine of this high mystery of predestination is to be handled with special prudence and care, s that men attending the will of God revealed in his word, and yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. t So shall this doctrine afford matter of praise, reverence, and admiration of God, u and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel. w

s Rom. 9:20, 11, 33; Deut. 29:29. t 2 Pet. 1:10. u Eph. 1:6; Rom. 11:33. w Rom. 11:5, and 6:20; 2 Pet. 1:10; Rom. 8:33; Luke 10:20.

## CHAP. IV.

OF CREATION.

#### I.

It pleased God the Father, Son, and Holy Ghost, <sup>a</sup> for the manifestation of the glory of his eternal power, wisdom, and goodness, <sup>b</sup> in the beginning to create and make of nothing the world, and all things therein, whether visible or invisible, in the space of six days and all very good.<sup>c</sup>

a Heb. 1:2; John 1:2, 3; Gen. 1:2; Job 26:13, and 33:4. b Rom. 1:20; Jer. 10:12; Psal. 104:24, and 33:5, 6. c Gen. 1 chap.; Heb. 11:3; Col. 1:16; Acts 17:24.

#### II.

After God had made all other creatures, he created man, male and female, <sup>d</sup> with reasonable and immortal souls, <sup>e</sup> endued with knowledge, righteousness and true holiness, after his own image, <sup>f</sup> having the law of God written in their hearts, <sup>g</sup> and power to fulfil it; <sup>h</sup> and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. <sup>i</sup> Besides this law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which whilst they kept they were happy in their com-

munion with God, k and had dominion over the creatures. 1

d Gen. 1:27. e Gen. 2:7; Eccl. 12:7; Luke 23:43; Matt. 10:28. f Gen. 1:26; Col. 3:10; Eph. 4:24. g Rom. 2:14, 15. h Eccl. 7:29. i Gen. 3:6; Eccl. 7:29. k Gen. 3:8, 9, 10, 11, 23. 1 Gen. 1:26, 28, and 2:17.

# CHAP. V.

OF PROVIDENCE.

#### I.

God, the great Creator of all things, doth uphold, a direct, dispose, and govern all creatures, actions, and things b from the greatest even to the least c by his most wise and holy providence, d according to his infallible fore-knowledge e and the free and immutable counsel of his own will, f to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

a Heb. 1:3. b Dan. 4:34, 35; Psal. 135:6; Acts 17:25, 26, 28, 29; Job 38, 39, 40, 41, chapters. c Matt. 10:29, 30, 31. d Psal. 104:24; 15:3, and 145:17. e Acts 15:18; Psal. 94:8, 9, 10, 11. f Eph. 1:11; Psal. 33:10, 11. g Isa. 63:14; Eph. 3:10; Rom. 9:17; Gen. 45:17; Psalm 145:17.

#### II.

Although in relation to the fore-knowledge and decree of God the first cause, all things come to pass immutably and infallibly; h yet by the same providence he ordereth them to fall out, according to the nature of the second causes, either necessarily freely or contingently. i

h Acts 2:23. i Jer. 31:35; Exod. 21:13; Gen. 8:22; Deut. 19:5; 1 Kings 22:28, 34; Isa. 10:6, 7.

#### III.

God in his ordinary providence maketh use of means, k yet is free to work without, l above, m and against them at his pleasure. n

k Acts 27:31, 44; Isa. 55:11; Hos. 2:21, 22. 1 Hos. 1:7; Matt. 4:4; Job 34; 10. m Rom. 4:19, 20, 21. n 2 Kings 6:6; Dan. 3:27.

## IV.

The almighty power, unsearchable wisdom, and the infinite goodness of God, so far manifest themselves in his providence, in that his determined counsel extendeth itself even to the first fall and all other sins of angels and men, o (and that not by a bare permission,) P which also he most wisely and powerfully boundeth, q and otherwise ordereth and governeth in a manifold dispensation, to his own most holy ends, r yet so as the sinfulness thereof proceedeth only

from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin. 8

o Rom. 11: 32, 33, 34; 2 Sam. 24:1, with 1 Chron 21:1; 1 Kings 2: 2, 22, 23; 1 Chron. 10: 4, 13, 14; 2 Sam. 6: 10; Acts 2: 23, and 4: 27, 28. p Acts 14: 16. q Psal. 76: 10; 2 Kings 19: 28. r Gen. 50: 20; Isa. 10: 6, 7, 12. s Jam. 1: 13, 14, 17; 1 John 2: 16; Psal. 50: 21.

#### V.

The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled, <sup>t</sup> and to raise them to a more close and constant dependence for their support upon himself and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends. <sup>u</sup>

t 2 Chron. 32:25, 26, 31; 2 Sam. 24:1. u 2 Cor. 12:7, 8, 9; Psal. 73, per tot. Psal. 77:1, 10, 12; Mark 14:66 to the end; John 21:15, 16, 17.

#### VI.

As for those wicked and ungodly men, whom God as a righteous Judge, for former sins, doth

blind and harden, w from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts, x but sometimes also withdraweth gifts which they had, y and exposeth them to such objects, as their corruption makes occasion of sin; z and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, a whereby it comes to pass that they harden themselves under those means even which God useth for the softening of them. b

w Rom. 1: 24, 26, 28; Rom. 11: 7, 8. x Deut. 29: 4. y Matt. 13: 12; Matt. 25: 29. z Deut. 2: 30; 2 Kings 8: 12, 13. a Psal. 8: 11, 12. b Exod. 7: 3, and 8: 15, 33; 2 Cor. 2: 14, 16; Isa. 8: 14; 1 Pet. 2: 7, 8; Isa. 16: 9, 10, with Acts 28: 26, 27.

# VII.

As the Providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his church, and disposeth all things for the good thereof. c

c 1 Tim. 4:10; Amos 9:8, 9; Rom. 8:28; Isa. 43:3, 4, 5, 14.

## CHAP. VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUN-ISHMENT THEREOF.

#### To L

God having made a covenant of works and life thereupon, a with our first parents, and all their posterity in them, b they being seduced by the subtilty and temptation of Satan, did wilfully transgress the law of their creation, and break the covenant in eating the forbidden fruit.

a Rom. 10:5. b Rom. 5:12, 13; 1 Cor. 15:21, 22. c Gen. 3:13; 2 Cor. 11:3.

#### 11.

By this sin they, and we in them, fell from original righteousness and communion with God, <sup>d</sup> and so became dead in sin, <sup>e</sup> and wholly defiled in all the faculties and parts of soul and body. <sup>f</sup>

d Gen. 3:6, 7, 8; Eccl. 7:29; Rom. 3:23. e Gen. 2:17; Eph. 2:1. f Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10 to 19.

#### III.

They being the root, and by God's appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, g and corrupted nature conveyed to all their posteri-

ty descending from them by ordinary generation. h

g Gen. 1:27, 28; Gen. 2:16, 17; Acts 17:26; Rom. 5:12, 15, 16, 17, 18, 19; 1 Cor. 15:21, 22, 45, 49. h Psal. 51:5; Gen. 5:3; Job 14:4, and 15:14.

# IV.

From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, i and wholly inclined to all evil, k do proceed all actual transgressions. l

i Rom. 5:6, and 8:7, and 7:18; Col. 1:21. k Gen. 6:5, and 8:21; Rom. 3:10, 11, 12. l Jam. 1:14, 15; Eph. 2:2, 3; Matt. 15:19.

# V.

This corruption of nature during this life, doth remain in those that are regenerated; <sup>m</sup> and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin. <sup>n</sup>

m 1 John 1:8, 10; Rom. 7:14, 17, 18, 23; Jam. 3:2; Prov. 20:9; Eccl. 7:20. n Rom. 7:5, 7, 8, 25; Gal. 5:17.

# VI.

Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, o doth in its own nature bring guilt upon the sinner, P whereby he is

bound over to the wrath of God, 9 and curse of the law, r and so made subject to death, s with all miseries spiritual, t temporal, u and eternal, w

# CHAP, VII.

OF GOD'S COVENANT WITH MAN.

#### I

The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant. <sup>a</sup>

a Isa. 40:13,14,15,16,17; Job 9:32,33; Psal. 113:56, and 100:2,3; Job 22:2,3, and 35:7,8; Luke 17:10; Acts 17:24,25.

### II.

The first covenant made with man, was a covenant of works, b wherein life was promised

to Adam, and in him to his posterity, c upon condition of perfect and personal obedience. d

b Gal. 3:12. c Rom. 10:5, and 5:12 to 20. d Gen. 2:17; Gal. 3:10.

### III.

Man by his fall having made himself uncapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them Faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit to make them willing and able to believe.

e Gal. 3:21; Rom. 3:20, 21; Gen. 3:5; Isa. 42:6. fMark 16:15, 16; John 3:16; Rom. 10:6, 10; Gal. 3:11. g Ezek. 36:26, 27; John 6:44, 45.

### IV.

This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. h

h Heb. 7:22, and 9:15, 16, 17; Luke 22:20; 1 Cor. 11:25.

### V.

Although this covenant hath been differently

and variously administered in respect of Ordinances and institutions in the time of the law, and since the coming of Christ in the flesh, i yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same k upon the account of which various dispensations it is called the old and new testament. I

i 2 Cor. 3:6, 7, 8, 9; Heb. 12:18 to 24; Col. 2:11, 12; 1 Cor. 5:7, 8, and 10:25. k Gal. 3:3; Eph. 4:5; Jer. 30:33, 34; Rom. 3:21, 22, 30, and 1:16. 12 Cor. 3:6, 14.

# CHAP. VIII.

### OF CHRIST THE MEDIATOR.

### T.

It pleased God in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to a covenant made between them both, to be the Mediator between God and man; a the prophet, b priest, c and king, d the head and saviour of his church, the heir of all things, f and judge of the world: g unto whom he did from all eternity give a people to be his seed, h and to be by him in time redeemed, called, justified, sanctified, and glorified.

a Isa. 42:1; 1 Pet. 1:19, 20; John 3:16; 1 Tim. 2:5.

b Acts 3: 22. c Heb. 5: 5, 6. d Psal. 2: 6; Luke 1: 33. e Eph. 5: 23. f Heb. 1: 2. g Acts 17: 31. h John 17: 6; Psal. 32: 30; Isa. 53: 10. i 1 Tim. 2: 6; Isa. 55: 45; 1 Cor. 1: 30.

### II.

The Son of God, the second Person in the Trinity, being very and Eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, k with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance; m so that two whole perfect and distinct natures, the Godhead and the manhood were inseparably joined together in one person, without conversion, composition, or confusion; m which person is very God and very man, yet one Christ, the only Mediator between God and man.

k John 1: 14, 17, and 5: 20; Phil. 2: 6; Gal. 4: 4. I Heb. 2: 14, 16, 17, and 4: 15. m Luke 1: 27, 31, 35; Gal. 4: 4. n Luke 1: 35; Rom. 9: 5; Col. 2: 9; 1 Pet. 3: 18; 1 Tim. 3: 16. o Rom. 1: 31; 1 Tim. 2: 5.

# III.

The Lord Jesus Christ, in his human nature, thus united to the Divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, P having in him all the

treasures of wisdom and knowledge, q in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, s he might be thoroughly furnished to execute the office of a Mediator and Surety; t which office he took not unto himself, but was thereunto called by his Father, u who also put all power and judgment into his hand, and gave him commandment to execute the same. w

p Psal. 45:1; John 3:34. q Col. 2:3. r Col. 1:10. s Heb. 7:26; John 1:14. t Acts 10:38; Heb. 12:24, and 7:22. u Heb. 5:4, 5. w John 5:21, 27; Matt. 28:18; Acts 2:36.

# IV.

The office the Lord Jesus Christ did most willingly undertake, x which, that he might discharge he was made under the law, y and did perfectly fulfil it, z and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his soul, a and most painful sufferings in his body, was crucified and died, was buried and remained under the power of death, yet saw no corruption, d on the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into Heaven, and

there sitteth at the right hand of his Father, g making intercession, h and shall return to judge men and angels at the end of the world. i

x Psal. 40: 7, 8; Heb. 10: 5 to 10; John 10: 18; Phil. 2: 8 y Gal. 4: 4. z Matt. 3: 15, and 5:17. a Matt. 26:37, 38, and 27:46; Luke 22: 44. b Matt. 26:27. c Phil. 2: 8. d Acts 2: 23, 24, 27, and 13: 37; Rom. 6:9. e 1 Cor. 15: 3, 4. f John 20:25, 27. g Mark 16:9. h Rom. 8: 34; Heb. 9: 24, and 7: 25. i Rom. 14: 9, 10; Acts 1: 11, and 10:42; Matt. 13:40, 41, 42; Jude 6; 2 Pet. 2: 4.

# v.

The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, k and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him. 1

k Rom. 5:19; Heb. 9:14, 16, and 10:14; Eph. 5:2; Rom. 3:25, 26. 1 Col. 1:19, 20; Dan. 9:24, 26; Eph. 1:11, 14; John 17:2; Heb. 9:12, 15.

# VI.

Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types, and sac-

rifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same, and forever. <sup>m</sup>

m Gal. 4:4, 5; Gen. 3:15; Rev. 11:8; Heb. 13:8.

# VII.

Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper in itself; n yet by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture attributed to the person denominated by the other nature.

n Heb. 9:14, 15; 1 Pet. 3:18. o Acts 20:28; John 3:13; 1 John 3:16.

### VIII.

To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same, p making intercession for them, q and revealing unto them, in and by the word, the mysteries of salvation, effectually persuading them by his Spirit to believe and obey, and governing their hearts by his word and Spirit, sovercoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant

to his wonderful and unsearchable dispensa-

p John 6:37, 39, and 10:15, 16. q 1 John 2:1; Rom. 8:34. r John 15:13, 15; Eph. 1:7, 8, 9; John 17:6. s John 14:16; Heb. 12:22; 2 Cor. 4:13; Rom. 8:9, 14, and 15:18, 19; John 17:17. t Psal. 110:1; 1 Cor. 15:25, 26; Psal. 4:2.3; Col. 2:15.

# CHAP. IX.

#### OF FREE WILL.

### I.

Gop hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither force, nor by any absolute necessity of nature determined to do good or evil. <sup>a</sup>

a Matt. 17:12; Jam. 1:14; Deut. 30:19.

# II.

Man in his state of innocency had freedom and power to will and to do that which was good and well-pleasing to God; b but yet mutably, so that he might fall from it. c

b Gen. 1:26; Eccl. 7:29; Gen. 3:6. c Gen. 2:16, 17.

### III.

Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, d so as a natural man being altogether averse from that good, and dead in sin, f is not able by his own strength to convert himself, or to prepare himself thereunto.

d Rom. 5:6; John 15:5. e Rom. 3:10, 12. f Eph. 2:1,5; Col. 2:13. g John 6:44, 65; Eph. 2:2, 3, 4, 5; 1 Cor. 2:14; Tit. 3:3, 4, 5.

### IV.

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, h and by his grace alone enables him freely to will and to do that which is spiritually good; i yet so as that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil. k

h Col. 1:13; Phil. 2:13. i Rom. 6:18, 22. k Gal. 5:17; Rom. 7:15, 18, 19, 21, 23.

### V

The will of man is made perfectly and immutably free to good alone in the state of glory only. <sup>1</sup>

11 John 3:2; Jude 24; Eph. 4:13; Heb. 12:23.

# CHAP. X.

# OF EFFECTUAL CALLING.

### T.

ALL those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call a by his word and Spirit, b out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, c enlightening their minds spiritually and savingly to understand the things of God, d taking away their heart of stone, and giving unto them an heart of flesh. Renewing their wills and by his almighty power determining them to that which is good, f and effectually drawing them to Jesus Christ: g yet so as they come most freely, being made willing by his grace. h

a Rom. 8:30, and 11:7; Eph. 1:10, 11. b 2 Thes. 2:13, 14; 2 Cor. 3:3, 6. c Rom. 8:7; Eph. 2:1, 2, 3, 4, 5; 2 Tim. 1:9, 10. d Acts 26:18; Col. 2:10, 11; Eph. 1:17, 18. e Ezek. 36:26. f Ezek. 11:19; Phil. 2:13; Deut. 30:6; Ezek. 36:27. g Eph. 1:19; John 6:44, 45. h Cant. 1:4; Psal. 110:3; John 6:37; Rom. 6:16, 17, 18.

# II.

This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, i who is altogether passive therein,

until being quickened and renewed by the Holy Spirit, k he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. 1

i 2 Tim. 1:9; Tit. 3:4,5; Eph. 2:4,5,8,9; Rom. 9:11. k 1 Cor. 2:14; Rom. 8:7; Eph. 2:5. l John 6:37; Ezek. 36:27; Rom. 8:9; John 5:25.

### III.

Elect infants dying in infancy, are regenerated and saved by Christ, m who worketh when and where, and how he pleaseth; n so also are all other elect persons who are incapable of being outwardly called by the ministry of the word. o

m Luke 18: 15, 16, and Acts 2: 38, 39, and John 3: 5, and 1 John 5: 22, compared Rom. 8: 9. n John 3: 8. o 1 John 5: 12; Acts 4: 12.

# IV.

Others not elected, although they may be called by the ministry of the word, P and may have some common operations of the Spirit, q yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved; r much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion

they do profess; s and to assert and maintain that they may, is very pernicious, and to be detested.

p Matt. 22:14. q Matt. 7:22, and 13:20, 21; Heb. 6: 4, 5. r John 6:64, 65, 66, and 8:24. s Acts 4:12; John 14:6; Eph. 2:12; John 4:22, and 17:3. t 2 John 9:10, 11; 1 Cor. 16:22; Gal. 1:6, 7, 8.

# CHAP. XI.

### OF JUSTIFICATION.

### I.

Those whom God effectually calleth, he also freely justifieth, a not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing Faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience to the whole law, and passive obedience in his sufferings and death, for their whole and sole righteousness, b they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God. c

a Rom. 8:30, and 3:24. b Rom. 4:4,5,6,7,8; 2 Cor. 5:19, 21; Rom. 3:22, 24, 25, 27, 28; Tit. 3:5,7; Eph. 1:7; Jer. 23:6; 1 Cor. 2:30, 31; Rom. 5:17, 18, 19. c Acts 10:44; Gal. 2:16; Phil. 3:9; Acts 13:38, 39; Eph. 2:7,8.

### II.

Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification; <sup>d</sup> yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by love. <sup>e</sup>

d John 1: 12; Rom. 3:20, and 5:1. e Jam. 2:17, 22, 26; Gal. 5:6.

### III.

Christ by his obedience and death did fully discharge the debt of all those that are justified, and did by the sacrifice of himself in the blood of his Cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf: f Yet inasmuch as he was given by the Father for them, g and his obedience and satisfaction accepted in their stead, h and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners. k

### IV.

God did from all eternity agree to justify all the elect, <sup>1</sup> and Christ did in the fulness of time die for their sins, and rise again for their justification: <sup>m</sup> nevertheless they are not justified personally, until the Holy Spirit doth, in due time, actually apply Christ unto them. <sup>n</sup>

1 Gal. 3:8; 1 Pet. 1:2, 19, 20; Rom. 8:30. m Gal. 4:4; 1 Tim. 2:6; Rom. 4:25. n Col. 1:21, 22; Gal. 2:16; Tit. 3:4, 5, 6, 7.

### V.

God doth continue to forgive the sins of those that are justified; o and although they can never fall from that state of justification, P yet they may by their sins fall under God's fatherly displeasure: and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. 4

o Matt. 6:12; 1 John 1:7, 9, and 2:1, 2. p Luke 12:32; John 10:28; Heb. 10:14. q Psal. 89:31, 32, 33, and 51:7, 8, 9, 10, 11, 12, and 32:5; Matt. 26:75; 1 Cor. 11:30, 31, 32; Luke 1:20.

### Wall and all the VI. and

The justification of believers under the Old Testament, was, in all these respects, one and the same with the justification of the believers under the New Testament. <sup>r</sup>

r Gal. 3:8, 9, 13, 14; Rom. 4:22, 23, 24; Heb. 13:8.

# CHAP. XII.

## OF ADOPTION.

All those that are justified, God vouchsafeth in, and for his only Son Jesus Christ, to make partakers of the grace of adoption, a by which they are taken into the number, and enjoy the liberties and privileges of the children of God, b have his name put upon them, c receive the spirit of adoption, have access to the throne of grace with boldness, e are enabled to cry, Abba, Father, f are pitied, g protected, h provided for, i and chastened by him as by a father, k yet never cast off, but sealed to the day of redemption, m and inherit the promises a heirs of everlasting salvation.

a Eph. 1:5. b Gal. 4:4, 5; Rom. 8:17; John 1:12. c Jer. 14:9; 2 Cor. 6:18; Rev. 3:12. d Rom. 8:15. e Eph.

3:12; Rom. 5:2. f Gal. 4:6. g Psal. 103:13. h Prov. 24:26. i Matt. 6:30, 32; 1 Pet. 5:7. k Heb. 12:6. l Lam. 3:3. m Eph. 4:30. n Heb. 6:12. o 1 Pet. 1:3, 4; Heb. 1:14.

# CHAP. XIII.

### OF SANCTIFICATION.

### I.

They that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, a are also further sanctified really and personally through the same virtue by his word and spirit dwelling in them, b the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

a 1 Cor. 6:11; Acts 20: 32; Phil. 3:10; Rom. 6:5, 6. b John 17:17; Eph. 5:26; 2 Thes. 2:13. c Rom. 6:6, 14. d Gal. 5:24; Rom. 8:13. e Col. 1:11; Eph. 3:16, 17, 18, 19. f 2 Cor. 7:1; Heb. 12:14.

### IT.

This sanctification is throughout in the whole man, g yet imperfect in this life, there abides still some remnants of corruption in every part, h whence arises a continual and irreconcileable war, the flesh lusting against the spirit, and the spirit against the flesh.

g 1 Thes. 5:23. h 1 John 1:10; Rom. 7:18, 23; Phil. 3:12. i Gal. 5:17; 1 Pet. 2:11.

#### III.

In which war, although the remaining corruption for a time may much prevail, k yet through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome, l and so the saints grow in grace, m perfecting holiness in the fear of God. n

k Rom. 7:23. 1 Rom. 6:14; 1 John 5:14; Eph. 4:15, 16. m 2 Pet. 3:18. n 2 Cor. 3:18; 2 Cor. 7:1.

# CHAP. XIV.

OF SAVING FAITH.

### I.

The grace of Faith whereby the elect are enabled to believe to the saving of their souls, a is the work of the Spirit of Christ in their hearts, b

and is ordinarily wrought by the ministry of the word; c by which also, and by the administration of the seals, prayer, and other means, it is increased and strengthened. d

a Heb. 10:39. b 2 Cor. 4:13; Eph. 1:17, 18, 19, and 2:8. c Rom. 10:14, 17; Acts 20:32; Rom. 4:11; Luke 17:5; Rom. 1:16, 17. d 1 Pet. 2:2.

### II.

By this Faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaketh therein, e and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, f trembling at the threatenings, g and embracing the promises of God for this life, and that which is to come. h But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.

e John 4:42; 1 Thes. 2:13; 1 John 5:10; Acts 24:14. f Rom. 16:26. g Isa. 66:2. h Heb. 11:13; 1 Tim. 4:8. i John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11.

### III.

This Faith, although it be different in degrees, and may be weak or strong, k yet it is in the least degree of it different in the kind or nature of it,

as all other saving grace, from the faith and common grace of temporary believers; <sup>1</sup> and therefore though it may be many times assailed and weakened, yet it gets the victory, <sup>m</sup> growing up in many to the attainment of a full assurance through Christ <sup>n</sup> who is both the author and finisher of our faith. <sup>o</sup>

k Heb. 5:13, 14; Rom. 4:19, 20; Matt. 6:30, and 8:10. 1 Job 8:13; 1 John 3:9. m Luke 22:31, 32; Eph. 6:16; 1 John 5:4, 5. n Heb. 6:11, 12, and 10:22; Col. 2:20 Heb. 12:2.

# CHAP. XV.

OF REPENTANCE UNTO LIFE AND SALVATION.

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SUCH of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, <sup>a</sup> God in their effectual calling giveth them repentance unto life. <sup>b</sup>

a Eph. 2:1,2,3; Tit. 3:3, 4, 5; 1 Pet. 4:3. b Rom. 8:30; 2 Tim. 1:9; Acts 11:18.

### H.

Whereas there is none that doth good and sinneth not, o and the best of men may through

the power and deceitfulness of their corruptions dwelling in them, <sup>d</sup> with the prevalency of temptation, <sup>e</sup> fall into great sins and provocations; <sup>f</sup> God hath in the covenant of grace mercifully provided that believers so sinning and falling, be renewed through repentance unto salvation. <sup>g</sup>

c 1 Kings 8: 46; Eccl. 7: 20; Jam. 3: 2. d Psal. 65: 3, and 40: 12; Rom. 7: 21, 23; Jer. 17: 9; Heb 3: 13. e Matt. 6: 13; Luke 22: 31. f2 Sam. 11: 27; Luke 22: 57, 58, 60. g Luke 22: 32, 61, 62; 1 John 1: 9.

# III.

This saving repentance is an evangelical grace, h whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, i doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and selfabhorrency, k praying for pardon and strength of grace, l with a purpose and endeavor by supplies of the Spirit, to walk before God unto all well-pleasing in all things. m

h Zech. 12:10; Acts 11:18. i John 16:7, 8, 9; Ezek. 18:30, 31, and 36:31; Psal. 51:4; 1 John 3:4. k Zech. 12:10; Jer. 31:18, 19; Joel 2:12, 13; Isa. 30:22; Amos 5:15; Psal. 119:128; Ezek. 6:9; 2 Cor. 7:11. 1 Psal. 51, per tot. m Psal. 119:6, 9, 106; 2 Kings 23:25; Col. 1:10.

### IV.

As repentance is to be continued through the whole course of our lives, n upon the account of the body of death, and the motions thereof; o so it is every man's duty to repent of his particular known sins particularly. P

n Matt. 6: 11, 12; Psal. 51: 17. o Rom. 7: 14, 15, 17, 18, 19, 20, 21, 23, 24; Gal. 5: 17. p Psal. 19: 13, and 18: 23, and 51: 4; Luke 19: 8; 1 Tim. 1: 13, 15.

# V.

Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, I that although there is no sin so small, but it deserves damnation; yet there is no sin so great that it shall bring damnation on them who truly repent; which makes the constant preaching of repentance necessary.

q 1 Pet. 1:5. r Rom. 6:23, and 5:12; Matt. 12:36. s Isa. 55:7; Rom. 8:1; Isa. 1:16, 18. t Mark 1:15; Acts 20:21.

# CHAP, XVI.

OF GOOD WORKS.

### T.

Good works are only such as God hath commanded in his holy word, a and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. b

a Mic. 6:8; Rom. 12:2; Heb. 13:21. b Matt. 15:9; Isa. 29:13; Rom. 10:2; Job 16:2; 1 Sam. 15:21, 22, 23; 1 Pet. 1:8.

### Π.

These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, c and by them believers manifest their thankfulness, d strengthen their assurance, e edify their brethren f adorn the profession of the Gospel, s stop the mouths of the adversaries, h and glorify God, whose workmanship they are created in Christ Jesus thereunto, k that having their fruit unto holiness they may have the end eternal life.

c Jam. 2:18, 22. d Psal. 116:12, 13; 1 Pet. 2:9. e 1 John 2:3, 5; 2 Pet. 1:5, 6, 7; 2:9, 10. f2 Cor. 9:2; Matt. 5: 16. g Tit. 2:5, 9, 10, 11, 12; 1 Tim. 6:1. h 1 Pet. 2:15.

i 1 Pet. 2:12: Phil. 1:11: John 15:8. k Eph. 2:10. 1 Rom. 6:22.

### III.

Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ:

<sup>m</sup> And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure,; <sup>n</sup> yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them. <sup>o</sup>

m John 15:4, 6; Ezek. 36:26, 27. n Phil. 2:13, and 4:13; 2 Cor. 3:5. o Phil. 2:12; Heb. 6:11, 12; 2 Pet. 1:3, 5, 10, 11; Isa. 64:7; 2 Tim. 1:6; Acts 26:6, 7; Jude 20, 21.

# IV.

They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much, which in duty they are bound to do. P

p Luke 17:10; Neh. 13:22; Job 9:2, 3; Gal. 5:17.

# V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; q but when we have done all we can, we have done but our duty, and are unprofitable servants: r And because as they are good, they preceed from his Spirit, s and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgments. t

q Rom. 3:20, and 4:2, 4,6; Eph. 2:8, 9; Tit. 3:5, 6,7; Rom. 8:18; Psal. 16:2; Job 22:23, and 35:7, 8. r Luke 17:10. s Gal. 5:22, 23. t Isa. 64:6; Gal. 5:17; Rom. 7:15, 18; Psal. 143:2, and 130:3.

### VI.

Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him, " not as though they were in this life wholly unblameable and unreproveable in God's sight, " but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although ac-

companied with many weaknesses and imperfections.  $^{\mathbf{x}}$ 

u Eph. 1:6; 1 Pet. 2:5; Exod. 28:38; Gen. 4:4; Heb. 11:4. w Job 9:20; Psal. 142:2; Phil. 3:12. x Heb. 13:20,21; 2 Cor. 8:12; Heb. 6:10; Matt. 25:21,28.

### VII.

Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others: y yet because they proceed not from an heart purified by faith, z nor are done in a right manner, according to the word, a nor to a right end, the glory of God; b they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; c yet their neglect of them is more sinful and displeasing to God. d

## CHAP, XVII.

#### OF THE PERSEVERANCE OF THE SAINTS.

### I.

They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved. <sup>a</sup>

a Phil. 1:6; 2 Pet. 1:10; John 10:28,29; 1 John 3:9; 1 Pet. 1:5,9.

## II.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father b upon the efficacy of the merit and intercession of Jesus Christ, c and union with him, d the oath of God, the abiding of his Spirit, and the seed of God within them, f and the nature of the covenant of grace, g from all which ariseth also the certainty and infallibility thereof. h

b 2 Tim. 2:18, 19; Jer. 31:33. c Heb. 10:10, 14, and 13:20, 21, and 9:12, 13, 14, 15; Rom. 8:33, to end; John 17:11, 24; Luke 22:32; Heb. 7:25. d John 17:21.

e Hebrews 6: 17, 18; Psal. 89; 35, 36. f John 14: 16, 17; 1 John 2: 27, and 3: 9. g Jer. 32: 40. h John 10: 28; 2 Thes. 3: 3; 1 John 2: 19.

### III.

And though they may through the temptation of Satan, and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, <sup>1</sup> and for a time continue therein, <sup>k</sup> whereby they incur God's displeasure, <sup>1</sup> and grieve his Holy Spirit, <sup>m</sup> come to have their graces and comforts impaired, <sup>n</sup> have their hearts hardened, <sup>o</sup> and their consciences wounded, <sup>p</sup> hurt and scandalize others, <sup>q</sup> and bring temporal judgments upon themselves, <sup>r</sup> yet they are and shall be kept by the power of God through faith, unto salvation. <sup>s</sup>

i Matt. 26:70, 72, 74. k Psal. 51, title, and verse 14. 1 Isa. 64:5, 7, 9; 2 Sam. 11:27. m Eph. 4:30. n Psal. 51:8, 10, 12; Rev. 2:4; Cant. 5:2, 3, 4, 6. o Isa. 63:17; Mark 6:52, and 16:14. p Psal. 32:3, 4, and 51:8. q 2 Sam. 12:14. r Psal. 89:31, 32; 1 Cor. 11:30, 31, 32. s 1 Pet. 1:5; 1 Thes. 5:23.

# CHAP. XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

### I

ALTHOUGH temporary believers, and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and state of salvation, a which hope of theirs shall perish; b yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, c and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. d

a Job 8:13, 14; Mic. 3:11; Deut. 29:19; John 8:41b Matt. 7:22, 23. c 1 John 2:3, and 3:14, 18, 19, 21, 24, and 5:13. d Rom. 5:2, 5.

### II.

This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; <sup>6</sup> but an infallible assurance of faith, founded on the blood and righteousness of Christ revealed in the Gospel, <sup>f</sup> and also upon the inward evidences of those graces, unto which

promises are made, g and on the immediate witness of the Spirit, testifying our adoption, h and as the fruit thereof, leaving the heart more humble and holy. i

e Heb. 6:11,19. f Heb. 10:19,20; Rom. 3:22. g 2 Pet. 1:4, 5, 10, 11; 1 John 2:3, and 3:14; 2 Cor. 1:12. h Rom. 8:15,16. i Psal. 51:12,17; 2 Cor. 7:1.

### III.

This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it; k yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of every one, to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

k 1 John 5:13; Isa. 50:10; Matt. 9:24; Psal. 88, per tot. and 77:1 to 12. 11 Cor. 2:1, 2; 1 John 4:13; Heb. 6:11, 12; Eph. 3:17, 18, 19. m 2 Pet. 2:10. n Rom. 5:1, 2, 5, and 14:7, and 15:3; Eph. 1:3, 4; Psal. 4:6, 7, and 119:32. o 1 John 3:2, 3; Psal. 1:3, 4; 1 John 2:1, 2:

Rom. 6:12; Tit. 2:11, 12, 14; 2 Cor. 7:1; Rom. 8:1, 12; 1 John 1:6, 7.

# IV.

True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience and grieveth the Spirit by some sudden or vehement temptation, by God's withdrawing the light of his countenance, suffering even such as fear him to walk in darkness and to have no light; P yet are they neither utterly destitute of that seed of God and life of faith, that love of Christ and the brethren, that sincerity of the heart and conscience of duty, out of which. by the operation of the Spirit, this assurance may in due time be revived, q and by the which, in the mean time, they are supported from utter despair. r

p Cant. 5: 2, 3, 6; Psal. 51: 8, 12, 14; Eph. 4: 30, 31; Psal. 77: 1 to 10; Matt. 26: 69, 70, 71, 72; Psal. 31: 22, and 88, per tot.; Isa. 51: 10. q 1 John 3: 9; Luke 22: 32; Job 13: 15; Psal. 73: 15, and 51: 8, 12; Isa. 50: 10. r Mic. 7: 8, 9; Jer. 32: 40; Isa. 54: 7, 8, 9, 10; Psal. 22: 1, and 88, per tot.

# CHAP. XIX.

### OF THE LAW OF GOD.

### I.

Gop gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant of works; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it. a

a Gen. 1:26, 27, and 2:17; Rom. 2:14, 15, and 10:5, and 5:12, 19; Gal. 3:10, 12; Eccl. 7:29; Job 28:28.

# II.

This law, so written in the heart, continued to be a perfect rule of righteousness after the fall of man, and was delivered by God on Mount Sinai in ten commandments, and written in two tables; b the four first commandments, containing our duty towards God, and the other six our duty to man. c

b Jam. 1:25, and 2:8, 10, 11, 12; Rom. 13:8, 9; Deut. 5:3, and 10:4; Exod. 34:1. c Matt. 22:37, 38, 39, 40.

### III.

Besides this law, commonly called moral, God was pleased to give the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worshipping, prefiguring Christ, his graces, actions, sufferings, and benefits, <sup>d</sup> and partly holding forth divers instructions of moral duties. <sup>e</sup> All which ceremonial laws, being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated and taken away. <sup>f</sup>

d Heb. 9: and 10: 1. Gal. 4:1,2,3; Col. 2:17. e1 Cor. 5:7; 2 Cor. 6:17; Jude 23. f Heb. 9:10, 11; Jam. 4:12; Heb. 7:12; Col. 2:14, 16, 17; Dan. 9:27; Eph. 2:15. 16.

# IV.

To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution, their general equity only being still of moral use. g

g Exod. 21, and 22: 1 to 29; Gen. 49:10, with 1 Pet. 2: 13, 14; Matt. 5:17, with 38, 39; 1 Cor. 9:8, 9, 10.

### V.

The moral law doth forever bind all, as well justified persons as others, to the obedience

thereof; h and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation. k

h Rom. 13:8, 9, 10; Eph. 6:6, 1, 2; 1 John 2:3, 4, 7, 8. i Jam. 2:10, 11. k Matt. 5:17, 18, 19; Jam. 2:8.

# VI.

Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; 1 yet it is of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, and directs and binds them to walk accordingly; m discovering also the sinful pollutions of their nature, hearts, and lives; n so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, o together with a clearer sight of the need they have of Christ, and the perfection of his obedience. P It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, q and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect from them, although freed from the curse thereof, threatened in the law, The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, s although not as due to them by the law, as a covenant of works, t so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace. u

I Rom. 6: 14; Gal. 2: 16, and 3: 13, and 4: 4, 5; Acts 13: 39; Rom. 8: 1. m Rom. 7: 12, 22, 25; Psal. 119: 4, 5, 6; 1 Cor. 7: 19; Gal. 5: 14, 16, 18, 19, 20, 21, 22, 23 n Rom. 7: 7, and 3: 20. o Jam. 1: 23, 24, 25; Rom. 7: 9, 14, 24. p Gal. 3: 24; Rom. 7: 24, 25, and 8: 3, 4. q Jam. 2: 11; Psal. 119: 101, 104, 128. r Ezra 9: 13, 14; Psal. 89: 30 to 35. s Lev. 26: 3 to 14, with 2 Cor. 6: 16; Eph. 6: 2, 3; Psal. 37: 11; Matt. 5: 5; Psal. 19: 11. t Gal. 2: 16; Luke 17: 10. u Rom. 6: 12, 14; 1 Pet. 3: 8, 9, 10, 11, 12, with Psal. 34: 12 to 16; Heb. 12: 28, 29.

# VII.

Neither are the forementioned uses of the law, contrary to the grace of the Gospel, but do sweetly comply with it, we the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, required to be done.

w Gal. 3:21. x Ezek. 36:26, 27; Heb. 8:10; Jer. 31:33.

# CHAP. XX.

OF THE GOSPEL, AND OF THE EXTENT OF THE GRACES THEREOF.

#### I.

The covenant of works being broken by sin, and made unprofitable unto life, <sup>a</sup> God was pleased to give unto the elect the promise of Christ, the seed of the woman, <sup>b</sup> as the means of calling them, and begetting in them faith and repentance. <sup>c</sup> In this promise, the Gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners. <sup>d</sup>

a Rom. 8:3; Gal. 3:12. b Gen. 3:15; Gal. 4:4, 5; Rev. 13:3. c 1 Cor. 1:23, 24, 26; Jam. 1:18; Rom. 10:8; Acts 11:15, 18. d 1 Cor. 2:2.

### II.

The promise of Christ, and salvation by him is revealed only in and by the word of God; eneither do the works of creation or Providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of him by the promise, or Gospel, should be enabled thereby to attain saving faith or repentance.

e Matt. 11:27; 2 Tim. 1:10. f Rom. 1:19, 20; Eph. 2:12; Rom. 16:25, 26; Eph. 3:9. g 1 Cor. 1:21: Rom. 10:14, 15; Prov. 29: 18.

#### III.

The Revelation of the Gospel unto sinners, made at divers times, and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God, h not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can so do. i And therefore in all ages, the preaching of the Gospel hath been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God. k

h Heb. 1:1, 2; Deut. 7:7, 8; Psal. 147:19, 20; Matt. 21:43, and 11:25, 26. i John 1:13, and 3:6; Rom. 9:16; Phil. 2:13; John 15:5; 1 Cor. 2:14; Rom 8:7. k Amos 3:2; Matt. 28:19, and 21:43; Eph. 1:11.

### IV.

Although the Gospel be the only outward means of revealing Christ and saving grace, and is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual, irresistible work

of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God. <sup>1</sup>

1 Eph. 2:1,5; Tit. 3:5; John 16:7 to 12; Acts 16:14; Eph. 1:19, 20; 1 Thes. 5:23; John 3:6; Gal. 2:8; 1 Cor. 3:6,7.

### CHAP. XXI.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CON-SCIENCE.

### I.

The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law; a and in their being delivered from this present evil world, bondage to Satan, and dominion of sin; b from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation; c as also in their free access to God, d and their yielding obedience unto him, not out of slavish fear, but a child-like love and willing mind: All which were common also to believers under the law, for the substance of them; f but under the New Testament, the liberty of Chris-

tians is further enlarged in their freedom from the yoke of the ceremonial law, the whole legal administration of the covenant of grace, to which the Jewish church was subjected, \$\mathscr{e}\$ and in greater access to the throne of grace, \$h\$ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of. \$i\$

a Tit. 2:14; 1 Thes. 1:10; Gal. 3:13. b Gal. 1:4; Col. 1:13; Acts 26:18; Rom. 6:14. c Rom. 8:28; Psal. 119:71; 1 Cor. 15:54 to 57; Rom. 6:1. d Rom. 5:1, 2. e Rom. 8:14, 15; 1 John 4:18. f Gal. 3:13, 14. g Gal. 4:1 to 7, and 5:1; Acts 15:10, 11. b Heb. 4:14, 16, and 10:19 to 22. i John 7:38, 39; 2 Cor. 13:17, 18.

#### II.

God alone is Lord of the conscience, k and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it; l so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; m and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. n

k Jam. 4:12; Rom. 14:4. 1 Acts 4:19, and 5:29; 1 Cor. 7:23; Matt. 23:8, 9, 10; 2 Cor. 1:24; Matt. 15:9. m Col. 2:10, 22, 23; Gal. 1:10, and 2:2, 4, 5, and 5:1. n Rom. 10:11, and 14:23; Isa. 8:20; Acts 17:11; John 4:22; Hosea 5:11; Jer. 8:9.

#### III.

They who upon pretence of Christian liberty do practice any sin, or cherish any lust, as they do thereby pervert the main design of the grace of the Gospel to their own destruction; so they wholly destroy the end of Christian liberty; which is that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life. <sup>o</sup>

o Gal. 5:13; 1 Pet. 2:16; 2 Pet. 2:19; John 8:34; Luke 1:74,75.

### CHAP. XXII.

OF RELIGIOUS WORSHIP, AND OF THE SABBATH DAY.

#### I.

The light of nature sheweth that there is a God, who hath lordship and sovereignty over all, is just, good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart and all the soul, and with all the might: a But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according

to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scripture. <sup>b</sup>

a Rom. 1:20; Acts 17:24; Psal. 119:64; Jer. 10:7; Psal. 31:23, and 18:3; Rom. 10:12; Psal. 62:8; Josh. 24:14; Mark 12:33. b Deut. 12:32; Matt. 15:9; Acts 17:25; Matt. 4:9, 10; Deut. 4:15 to 20; Exod. 20:4, 5; Col. 2:23.

### II.

Religious worship is to be given to God the Father, Son, and Holy Ghost, and to him alone; c not to Angels, Saints, or any other creatures; d and since the fall, not without a Mediator, nor in the mediation of any other but of Christ alone. c

c Matt. 4:10; John 5:23, and 2 Cor. 13:14. d Col. 2:18; Rev. 19:10; Rom. 1:25. e John 14:6; 1 Tim. 2:5; Eph. 2:18; Col. 3:17.

### III.

Prayer with thanksgiving, being one special part of natural worship, f is by God required of all men; g but that it may be accepted it is to be made in the name of the Son, h by the help of the Spirit, according to his will, k with understanding, reverence, humility, fervency, faith, love, and perseverance: and when with others in a known tongue. m

f Phil. 4:6. g Psal. 65:2. h John 14:13, 14; 1 Pet. 2:5. i Rom. 8:26. k 1 John 5:14. l Psal. 47:7; Eccl.

5:1,2; Heb. 12:28; Gen. 18:27; James 5:10; Mark 11:24; Matt. 6:12, 14, 15; Col. 4:2; Eph. 6:18. m 1Cor. 14:14.

### IV.

Prayer is to be made for things lawful, n and for all sorts of men living, or that shall live hereafter, but not for the dead, n nor for those of whom it may be known that they have sinned the sin unto death, q

### V.

The reading of the Scriptures, r preaching, s and hearing the word of God, t singing of Psalms, u as also the administration of Baptism and the Lord's Supper, are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence, and godly fear; w solemn humiliations, with fastings, x and thanksgiving upon special occasions, y are in their several times and seasons to be used in an holy and religious manner. z

r Acts 15:21; Rev. 1:3. s 2 Tim. 4:2. t Jam. 1:21, 22; Acts 10:33; Matt. 13:19; Heb. 4:2; Isaiah 66:2. u Col. 3:16; Eph. 5:19; James 5:13. w Matt. 28:19; 1 Cor. 11:23 to 29; Acts 2:41, 42. x Joel 2:12; Esther 4:16; Mark 9:29; ICor. 7:5. y Psal. 107, per tot.; Esther 9:22. z Heb. 12:28.

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Neither prayer, nor any other part of religious worship, is now under the Gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed. <sup>a</sup> But God is to be worshipped every where, <sup>b</sup> in spirit and in truth, <sup>c</sup> as in private families <sup>d</sup> daily, <sup>e</sup> and in secret each one by himself, <sup>f</sup> so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto. <sup>g</sup>

a John 4:21. b Mal. 1:11; 1 Tim. 2:8. c John 4:23, 24. d Jer. 10:25; Deut. 6:6, 7; Job 1:5; 2 Sam. 6:18, 20; 1 Pet. 3:7; Acts 10:2. e Matt. 6:11. f Matt. 6:6; Eph. 6:18. g Isa. 56:6, 7; Heb. 10:25; Prov. 1:20, 21, 24, and 8:34; Acts 13:42; Luke 4:16; Acts 2:42.

### VII.

As it is of the law of nature, that in general, a proportion of time, by God's appointment, be set apart for the worship of God; so by his word in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, h which from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the

first day of the week, i which in Scripture is called the Lord's day, k and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished. m

#### VIII.

This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations, n but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. o

n Exod. 20:8, and 16:23 to 30, and 13:12 to 18; Isa. 58:13; Neh. 13:15 to 23. o Isa. 58:13; Matt. 12:1 to 14.

### CHAP, XXIII.

#### OF LAWFUL OATHS AND YOWS.

#### T.

A LAWFUL oath is a part of religious worship, a wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth. b

a Deut. 10:20. b Jer. 4:2; Exod. 20:7; Lev. 19:12; 2 Cor. 1:23; 2 Chron. 6:22, 23.

### II.

The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence: C Therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred: d yet as in matters of weight and moment an oath is warranted by the word of God under the New Testament as well as under the Old, c so a lawful oath being imposed by lawful authority in such matters ought to be taken. f

c Deut. 6:13. d Exod. 20:7; Jer. 5:7; Matt. 5:34, 35, 36; James 5:12. e Heb. 6:16; 2 Cor. 1:23; Isa. 65:16. f 1 Kings 8:31; Neh. 13:25; Ezra 10:5.

#### III.

Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth: g neither may any man bind himself by an oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform: h yet it is a sin to refuse an oath touching any thing that is good and just being lawfully imposed by authority.

g Exod. 20:7; Jer. 4:2. h Gen. 24:1, 2, 3, 5, 6, 8, 9. i Num. 5:19, 21; Neh. 5:12; Exod. 22:11.

### IV.

An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. k It cannot oblige to sin; but in any thing not sinful being taken, it binds to performance, although to a man's own hurt; l nor is it to be violated, although made to heretics or infidels. m

k Jer. 4:2; Psal. 24:4. 1 1 Sam. 25:22, 31, 33, 34; Psal. 15:4. m Ezek. 17:16, 18, 19; Josh. 9:18, 19, with 2 Sam. 21:1.

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A vow, which is not to be made to any creature, but to God alone, is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness. <sup>n</sup>

n Psal. 76:11; Jer. 44:25, 26; Psal. 50:14, and 65:1; Isa. 19:21; Eccl. 5:4, 5, 6; Psal. 61:8, and 66:13, 14.

### VI.

Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself. °

o Matt. 19:11, 12; 1Cor. 7:2, 9; Eph. 4:28; 1Peter 4:2; 1Cor. 7:23.

### CHAP. XXIV.

OF THE CIVIL MAGISTRATE.

### I.

God the Supreme Lord and King of all the world, hath ordained civil magistrates to be, under him, over the people for his own glory and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that do good, and for the punishment of evil-doers. <sup>a</sup>

a Rom. 13: 1 to 4; 1 Pet. 2: 13, 14.

### II.

It is lawful for Christians to accept and execute the office of a magistrate when called thereunto: b in the management whereof, as they ought, especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; c so, for that end, they may lawfully now, under the New Testament, wage war upon just and necessary occasion. d

b Prov. 8; 15, 16; Rom. 13; 1, 2, 4. c Psal. 2: 10 to 12; 1 Tim. 2: 3; Psal. 82: 3, 4; 2 Sam. 23: 3; 1 Peter 2: 13. d Luke 3: 14; Rom. 13: 4; Matt. 8: 9, 10; Acts 10: 1, 2; Rev. 17: 14, 16.

### III.

They who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, resist the ordinance of God; and for their publishing of such opinions, or maintaining of such practices as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace or order which Christ hath established in the church; they may lawfully be called to an account, and proceeded against by the censures of the church, and by the power of the civil

magistrate: yet in such differences about the doctrines of the Gospel, or ways of the worship of God as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, and duly observing the rules of peace and order, there is no warrant for the magistrate to abridge them of their liberty.

### IV.

It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him, from which ecclesiastical persons are not exempted; much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be heretics, or upon any other pretence whatsoever.

1 Tim. 2:12; 1 Pet. 2:17; Rom. 13:6, 7, and 13:5; Tit. 3:1; 1 Pet. 2:13, 14, 16; Rom. 13:1; 1 Kings 2:35; Acts 25:9, 10, 11; 2 Pet. 2:1, 10, 11; Jude 5:8 to 11; 2 Thes. 2:4; Rev. 13:15, 16, 17.

### CHAP. XXV.

### OF MARRIAGE.

### I.

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time. <sup>a</sup>

a Gen. 2:24; Matt. 19:5, 6; Prov. 2:17.

### II.

Marriage was ordained for the mutual help of husband and wife, b for the increase of mankind with a legitimate issue, and of the church with an holy seed, c and for preventing uncleanness. d

b Gen. 2:18. c Mal. 2:15. d 1 Cor. 7:2, 9.

#### III.

It is lawful for all sorts of people to marry, who are able with judgment to give their consent; c yet it is the duty of Christians to marry in the Lord, f and therefore such as profess the true reformed religion, should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying such as are wicked in their life, or maintain damnable heresy. g

e Heb. 13:4; 1 Tim. 4:3; 1 Cor. 7:36, 37, 38; Gen. 24:57, 58. f 1 Cor. 7:39. g Gen. 34:14; Exod. 34:16; Deut. 7:3, 4; 1 Kings 11:4; Neh. 13:25, 26, 27; Mal. 2:11, 12; 2 Cor. 6:14.

### IV.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; h nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

h Lev. 18; 1 Cor. 5:1; Amos 2:7. i Mark 6:18; Lev. 18:24 to 29.

### CHAP, XXVI.

OF THE CHURCH.

### I.

The Catholic or Universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ, the Head thereof, and the Spouse, the Body, the fulness of Him that filleth all and in all. <sup>a</sup>

a Eph. 1: 10, 22, 23, and 5: 23, 27, 32; Col. 1: 18.

#### II.

The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, b not destroying their own profession by any errors everting the foundation, c or unholiness of conversation, they d and their children e with them, are, and may be called the visible Catholic Church of Christ, f although as such it is not intrusted with any officers to rule or govern over the whole body. s.

b 1 Cor. 1: 2; Col. 2: 19; c 1 Tim. 1: 19, 20. d 2 Tim. 2: 19; Tit. 1: 16. e 1 Cor. 7: 14; Acts 2: 39; Ezek. 16: 20, 21; Rom. 11: 16; Gen. 17: 7. f 1 Cor. 12: 12, 13; Rom. 15: 9, 10, 12. g Eph. 4: 8, 11, 12; Rom. 12: 6, 7, 8; 1 Cor. 12: 28, 29, 30.

### III.

The purest churches under heaven are subject both to mixture and error, h and some have so degenerated as to become no churches of Christ, but synagogues of Satan: Nevertheless Christ always hath had, and ever shall have a visible kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name. k

h 1 Cor. 13: 12; Rev. 2d and 3d chapters; Matt. 13: 24 to 30, 42. i Rev. 28: 2; Rom. 11: 18 to 23. k Matt. 16: 18; Psal. 72: 17, and 102: 28; Matt. 28: 19, 20.

#### IV.

There is no other head of the Church but the Lord Jesus Christ; <sup>1</sup> nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin, and son of perdition that exalteth himself in the Church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming. <sup>m</sup>

1 Col. 1:18; Eph. 1:22. m Matt. 23:8, 9, 10; 2 Thes. 2:3.4, 8, 9; Rev. 13:6.

### V.

As the Lord, in his care and love towards his Church, hath in his infinite wise providence, exercised it with great variety in all ages, for the good of them that love him, and his own glory; not not according to his promise, we expect that in the latter days, Antichrist being destroyed, the Jews called, not not adversaries of the kingdom of his dear Son broken; the churches of Christ, being enlarged and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable, and glorious condition than they have enjoyed.

n Acts 7:1 to 51, and 14:22, and 8:1, with 9:31. o 2 Thes. 2:8, 9, 10; Rev. 18:2, 4, 21, and 17:16. p Rom. 10:1, and 11:23 to 32. q Psal. 110:1, and 2:9. r Isa. 11:9; Joel 2:28, 29; Isa. 2:2, 3, 4; Mic. 4:3; Psal. 87:2 to end; Dan. 7:27.

# CHAP. XXVII.

#### OF THE COMMUNION OF SAINTS.

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ALL saints that are united to Jesus Christ their head by his Spirit and faith, although they are not made thereby one person with him, a have fellowship in his graces, sufferings, death, resurrection, and glory: b and being united to one another in love, they have communion in each others' gifts and graces, c and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. d

a Col. 1: 18, 19; 1 Cor. 8: 6; Isa. 42: 8; 1 Tim. 6: 15, 16; Psal. 45: 7, with Heb. 1: 8, 9. b 1 John 1: 3; Eph. 3: 16 to 19; John 1: 16; Eph. 2: 5, 6; Phil. 3: 10; Rom. 6: 5, 6; 2 Tim. 2: 12. c Eph. 4: 15, 16; 1 Cor. 12: 7, and 3: 21, 22, 23; Col. 2: 19. d 1 Thes. 5: 11, 14; Rom. 1: 11, 12, 14; 1 John 3: 16, 17, 18; Gal. 6: 10.

# II.

All saints are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, c as also in relieving each other in outward things according to their several abilities and necessities: which communion, though especially to be exercised by them for the relations in which they stand, whether in families or in churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus, g

e Heb. 10:24,25; Acts 2:42,46; Isa. 2:3; 1 Cor. 2:20. f Eph. 6:2, 4,5, 9, and 5:22 to 26; 1 Tim. 5:8; Gal. 6:10. g Acts 2:44,45; 1 John 3:17; 2 Cor. 8th and 9th chapters; Acts 11:29, 30.

### CHAP. XXVIII.

OF THE SACRAMENTS.

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SACRAMENTS are holy signs and seals of the covenant of grace, a immediately instituted by Christ, b to represent him and his benefits, and to confirm our interest in him, c and solemnly to engage us to the service of God in Christ, according to his Word. d

a Rom. 4:11; Gen. 17:7, 10. b Matt. 28:19; 1 Cor. 11:23. c 1 Cor. 10:16, and 11:25, 26. d Rom. 6:3, 4; 1 Cor. 10:16, 21.

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There is in every Sacrament a spiritual relation or sacramental union between the sign, and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other. e

e Gen. 17:10; Matt. 26:27, 28; Tit. 3:5.

### III.

The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of the sacrament depend upon the piety or intention of him that doth administer it, f but upon the work of the Spirit, g and the Word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. h

f Rom. 2:28, 29; 1 Pet. 3:21. g Matt. 3:11; 1 Cor. 12:13. h Matt. 26:27, 28, and 28:19, 20.

#### IV.

There be only two sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Lord's Supper; neither of which may be dispensed by any but by a minister of the Word lawfully called. i

i Matt. 28:19; 1 Cor. 11:20, 23, and 4:1; Heb. 5:4.

#### V.

The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New. <sup>k</sup>

k 1 Cor. 10: 1, 2, 3, 4.

### CHAP. XXIX.

#### OF BAPTISM.

### I.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, a to be unto the party baptized a sign and seal of the Covenant of Grace; b of his ingrafting into Christ; c of regeneration; d of remission of sins, c and of his giving up unto God, through Jesus Christ, to walk in newness of life; f which ordinance is by Christ's own appointment, to be continued in his church until the end of the world.

a Matt. 28: 16. b Rom. 4:11, with Col. 2:11, 12. c Gal. 3:27; Rom. 6:5. d Tit. 3:5. e Mark 1:4. f Rom. 6:3, 4. g Matt. 28:19, 20.

### П.

The outward element to be used in this ordinance is water, wherewith the party is to be baptized in the name of the Father, and of the

Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto. h

h Matt. 3:11; John 1:33; Matt. 28:19, 20.

### III.

Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.

i Heb. 9: 10, 19 to 22; Acts 2: 41, and 16: 33; Mark 7:4.

### IV.

Not only those that do actually profess faith in, and obedience unto Christ, k but also the infants of one or both believing parents are to be baptized, and those only. 1

k Mark 16:15, 16; Acts 8:37, 38. 1 Gen. 17:7, 9, with Gal. 3:9, 14, and Col. 2:11, and Acts 2:38, 39, and Rom. 4:11, 12; 1 Cor. 7:14; Matt. 28:19; Mark 10:13 to 16; Luke 18:15.

### V.

Although it be a great sin to contemn or neglect this ordinance, <sup>m</sup> yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerate or saved without it; <sup>n</sup> or that all that are baptized are undoubtedly regenerated. <sup>o</sup>

m Luke 7:30, with Exod. 4:24, 25, 26. n Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47. o Acts 9:13, 23.

#### VI.

The efficacy of baptism is not tied to that moment of time wherein it is administered; P yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such, (whether of age or infants,) as that grace belongeth unto, according to the counsel of God's own will in his appointed time. 9

p John 3:5, 8. q Gal. 3:27; Tit. 3:5; Eph. 5:25, 26; Acts 2:38, 41.

### VII.

Baptism is but once to be administered to any person. <sup>r</sup>

r Titus 3 : 5.

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### CHAP, XXX.

OF THE LORD'S SUPPER.

#### I.

Our Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body and blood, called the Lord's Supper, to be observed in his churches to the end of the world; for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death; the sealing of all benefits thereof unto true believers; their spiritual nourishment and growth in Him; their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with Him and with each other. <sup>a</sup>

a 1 Cor. 11: 23, 24, 25, 26, and 10: 16, 17, 21, and 12: 13.

#### II.

In this Sacrament, Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead; b but only a memorial of that one offering up of himself upon the Cross, once for all, and a spiritual oblation of all possible praise unto God for the same; c so that the Popish sacrifice of the Mass, (as they call it,) is most abominably injurious to Christ's

own, only sacrifice, the alone propitiation for all the sins of the elect.  $^{\rm d}$ 

b Heb. 9: 22, 25, 26, 28. c 1 Cor. 11: 24, 25, 26; Matt. 26: 26, 27. d Heb. 7: 23, 24, 27, and 10: 11, 12, 14, 18.

### III.

The Lord Jesus hath in this ordinance appointed his ministers to declare his Word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants, d but to none who are not then present in the congregation. f

e Matt. 26:26, 27, 28; Mark 14:22, 23, 24; Luke 22:19, 20; 1 Cor. 11:23 to 26. f Acts 20:7; 1 Cor. 11:20.

# IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, g as likewise the denial of the cup to the people, h worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. i

g 1 Cor. 10:6. h Mark 14:23; 11 Cor. 1:25 to 30. i Matt. 15:9.

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The outward elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ: k albeit in substance and nature they still remain truly and only bread and wine as they were before. 1

k Matt. 26:26, 27, 28. 11 Cor. 11:26, 27, 28; Matt. 26:29.

### VI.

That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, (commonly called transubstantiation,) by consecration of a Priest, or by any other way, is repugnant not to the Scripture alone, but even to common sense and reason, overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold superstitions, yea of gross idolatries. <sup>m</sup>

m Acts 3: 21; 1 Cor. 11: 24, 25, 26; Luke 26: 6, 39.

### VII.

Worthy receivers outwardly partaking of the visible elements in this Sacrament, n do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and

feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally, in, with, or under the bread and wine, yet as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. °

n 1 Cor. 11:28. o 1 Cor. 10:16.

### VIII.

All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot without great sin against him whilst they remain such, partake of these holy mysteries, P or be admitted thereunto; q yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

p 1 Cor. 11: 27, 28, 29; 2 Cor. 6: 14, 15, 16. q 1 Cor. 5: 6, 7, 13; 2 Thes. 3: 6, 14, 15; Matt. 7: 6. r 1 Cor. 11: 27, 29.

### CHAP, XXXI.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

### T.

The bodies of men after death return to dust, and see corruption, a but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them; be the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment, and utter darkness, reserved for the judgment of the great day: besides these two places of souls separated from their bodies the Scripture acknowledgeth none.

a Gen. 3:19; Acts 13:36. b Luke 23:43; Eccl. 12:7. c Heb. 12:23; 2 Cor. 5:1, 6, 8; Phil. 1:23; Acts 3:21; Eph. 4:10. d Luke 16:23, 24; Acts 1:25; Jude 5:6:1 Peter 3:19.

#### II.

At the last day, such as are found alive, shall not die, but be changed; e and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever. f

e 1 Thes. 4:17; 1 Cor. 15:51, 52. f Job 19:26, 27; 1 Cor. 15:42, 43, 44.

### HI.

The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable unto his own glorious body. g

g Acts 24:15; John 5:28, 29; 1 Cor. 15:42; Phil. 3:21.

# CHAP. XXXII.

OF THE LAST JUDGMENT.

#### I.

God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, a to whom all power and judgment is given of the Father; b in which day, not only the apostate angels shall be judged, c but likewise all persons that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether it be good or evil. d

a Acts 17:31. b John 5:22, 27. c 1 Cor. 6:3; Jude 5:6; 2 Fet 2:4. d 2 Cor. 5:10; Eccl. 12:14; Rom. 2:16, and 14:10, 12; Matt. 12:36, 37.

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The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. <sup>6</sup>

e Matt. 25: 31 to end; Rom. 2:5, 6, and 9:22, 23; Matt. 25: 21; Acts 3:19; 2 Thes. 1:7 to 10.

#### III.

As Christ would have us to be certainly persuaded that there shall be a judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; f so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen. s

f 2 Pet 3:11, 14; 2 Cor. 5:10, 11; 2 Thes. 1:5, 6, 7; Luke 21:27, 28; Rom. 8:23, 24, 25. g Matt. 24:36, 42, 43, 44; Mark 13:35, 36, 37; Luke 12:35, 36; Rev. 22:20.

# HEADS OF AGREEMENT,

ASSENTED TO BY THE UNITED MINISTERS,

FORMERLY CALLED

PRESBYTERIAN AND CONGREGATIONAL.

AND ALSO,

### ARTICLES,

FOR THE ADMINISTRATION OF

#### CHURCH DISCIPLINE.

UNANIMOUSLY AGREED UPON, AND CONSENTED TO, BY THE ELDERS AND MESSENGERS OF THE CHURCHES IN THE COLONY OF CONNECTICUT, IN NEW ENGLAND, ASSEMBLED BY DELEGATION AT SAYBROOK, SEPTEMBER 9TH, 1708.

- Phil. 3:5. Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.
- Eph. 4:3. Endeavoring to keep the unity of the Spirit in the bond of peace.

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1838.

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A SECTION OF THE RESIDENCE

### PREFACE.

THERE is no Constitution on earth, hath ever been established on such sure foundation, nor so fully provided for its subsistence, as the Church of God-It being built on the Prophets and Apostles, Jesus Christ himself being the chief corner stone. Hence, therefore, it hath from its holy hill beheld the ruins of the greatest States and most flourishing Empires; having continued in safety, free from the fatal accidents of time, and triumphed not only over the rage of men, but also the repeated insults of the gates of hell. And though it hath been often straitened as to its extent, and lessened as to its number, yet hath remained firm on its own basis: Yea, when most reduced, it hath forever made good that motto, Depressa Resurgo; and so it shall continue to the end of the world. But, to the shame of its offenders, the church hath suffered most from the wounds. which she hath received in the house of her friends, from those wolves that have come to her in sheep's clothing. Damnable errors and heresies have arisen from within her, whereby she bath sometimes been cast into horrible shades

of darkness, as Rev. 9:2. When the bottomless pit was opened, the smoke ascending darkened the sun and air. Yet when thus grievously blackened, a comeliness remained still. Otherwhiles she is seen bleeding with the wounds of schism and contention, offensive and hurtful to her sacred head and members, for the undivided head rejoiceth in an undivided body. His undefiled is but one. Cant. 6:9. As she becomes divided. she becomes defiled—and hereby also the mutual offices of the respective members of this undefiled one, are interrupted to the prejudice of the whole. Whence follow great disorders, as when the eye will not see for the hand, nor the head take care of the feet, nor our union to Christ be acknowledged a sufficient bond to establish a relation between members in particular. 1 Cor. 12:27. God's Providence forever bears the upper hand in these events, who suffers the corrupt minds of men to run into errors and divisions, that the approved may be made manifest. 1 Cor. 11:19. Such ill-minded persons being threatened with a wo, that are the authors or promoters of such The Atheist endeavors to overthrow the whole constitution of religion: The Deist to take away all that part of it that promiseth sinners any safety from the wrath to come, and retain no more than what is enough to condemn him, and take away

all excuse for his disobedience. Rom. 1:20. The church of Christ hath also been a great sufferer from the immoralities and disorderly walking of those that are related to her, whose leaven hath sometimes hazarded the whole lump. 1 Cor. 5:6. Whose unseemly practices have given advantage to enemies to speak evil of the ways of God, and to question the truth of our holy religion, and the sincerity of the professors thereof. These must be acknowledged to be spots and blemishes. 2 Pet. 2:13. The wisdom of our Law-giver, King, and Judge; who alone hath the original sovereignty of giving being to, and laying the foundations of the church, and whose only is the legislative power therein; hath given such ample rights and privileges to the church, and such excellent rules for its government, as are inviting to strangers, like a city set on a hill. Matt. 5:14. And hath lodged the executive power in approved hands; that those who love the church may be in peace, and her enemies may find her terrible as an army with banners; and that she might yield seasonable edification to those that walk regularly within her limits, and be able to discharge herself of impenitent and incorrigible offenders. Many of the forementioned mischiefs have to our sorrow afflicted the churches within this government, and by degrees we have fallen under much decayWhereupon, our difficulties have been of a long time troublesome, for the healing our wounds, a more explicate asserting the rules of government sufficiently provided in the holy word hath been thought highly expedient—Wherefore,

The Honorable, the General Assembly of this Colony, out of a tender regard to the welfare of the Churches within the limits of their government, were pleased to appoint the several elders of each county, with messengers from their Churches to meet in council; in which they should endeavor to agree in some general rules conformable to the Word of God for a method of discipline to be practised in our Churches. These several councils having met and drawn up some rules for Church government, did by their delegates meet and constitute one General Assembly of the Churches of this colony, at Saybrook, Sept. 9th, 1708. Who, after a full consent and agreement unto the Confession of Faith assented unto by the Synod of Boston, did, being studious of keeping the unity of the Spirit in the bond of peace, Eph. 4:3., agree that the Heads of Agreement assented to by the united brethren formerly called Presbyterian and Congregational in England, be observed by the Churches throughout this colony; which are herewith published: and after consideration of the several draughts of the county councils, did, with a Christian condescension, and fraternal amicableness, unanimously agree to the Articles for the Administration of Church Discipline now offered to public view, all which being presented, were allowed of and established by the General Assembly of this colony, as by their acts appears. For the better satisfaction of our people, we have undertaken a task, acceptable we trust unto many, though it escape not the exceptions of some, in subjoining Scriptures for confirmation of the Heads of Agreement, which we have not seen added thereunto. The aforesaid articles consist in two heads, The one holding forth the power of particular Churches in the management of Discipline confirmed by Scriptures annexed.

The other serves to preserve, promote, or recover the peace and edification of the Churches by the means of a consociation of the Elders and Churches, or of an association of Elders: Both which we are agreed have countenance from the Scriptures, and the propositions in answer to the second question given by the Synod met at Boston, 1662. In both which having respect to the divine precepts of fraternal union, and that principle universally acknowledged, Quod tangit omnes debet tractari ab omnibus. The Scriptures are added for the illustration of the substance of the abovementioned articles, yet with an apprehension that

there may be alterations made, and further condescensions agreed upon, which shall afterwards appear necessary for the order and edification of our Churches.

As we have labored in this affair to approve ourselves unto God, so we are cheerful with humble prayer for his blessing to recommend the Heads of Agreement, with the subsequent articles, unto the acceptance and observation of our people; hoping, till it please the Lord to send forth further light and truth in these more controversial matters, this method may be a blessed means of our better unanimity and success in our Lord's work for the gathering and edifying of the body of Christ; for which we bespeak the concurring prayers of all that fear the Lord.

ACCURATE STATE OF THE RESIDENCE

minute and report of the two substitutes because in

## HEADS OF AGREEMENT,

ASSENTED TO BY THE UNITED MINISTERS FORMERLY CALLED PRESBYTERIAN AND CONGREGATIONAL.

### I. Of Churches and Church Members.

I. WE acknowledge our Lord Jesus Christ to have one Catholic Church or Kingdom, comprehending all that are united to him, whether in heaven or earth. And do conceive the whole multitude of visible believers, and their infant seed, (commonly called the Catholic visible Church) to belong to Christ's spiritual kingdom in this world. But, for the notion of a Catholic visible Church here, as it signifies its having been collected into any formed society, under a visible common head on earth, whether one person singly, or many collectively, we, with the rest of Protestants, unanimously disclaim it.

Eph. 1:10, 22, and 44; Eph. 5:27; 1 Cor. 12:12, 13; Gen. 17:7; Acts 2:39; Matt. 23:7 to 10.

II. We agree, that particular societies of visible saints, who under Christ their head, are statedly joined together, for ordinary communion with one another in all the ordinances of Christ, are particular churches, and are to be owned by each other, as instituted churches of Christ, though differing in apprehensions and practice in some lesser things.

1 Cor. 14:2, 3, and 1:2, and 12:27; Rev. 1:4; Rom. 14:1.

III. That none shall be admitted as members, in order to communion in all the special ordinances of the Gospel, but such persons as are knowing and sound in the fundamental doctrine of the Christian religion; without scandal in their lives; and, to a judgment regulated by the word of God, are persons of visible holiness and honesty; credibly professing cordial subjection to Jesus Christ.

Prov. 19:2; Acts 8:32; 2 Tim. 2:19; Ezek. 44:9; Rom. 10:10: 2 Cor. 9:13.

IV. A competent number of such visible saints, (as before described) do become the capable subjects of stated communion in all the special ordinances of Christ, upon their mutual declared consent and agreement to walk together therein according to Gospel rule. In which declaration, different degrees of explicitness, shall no ways

hinder such churches from owning each other, as instituted churches.

1 Cor. 14:23; Acts 20:7; and 2:41, 42; Rom. 14:3.

V. Though parochial bounds be not of divine right, yet for common edification, the members of a particular church ought (as much as conveniently may be) to live near one another.

1 Thes. 5:11, 12, 13; Heb. 10:25.

VI. That each particular church hath right to choose their own officers; and being furnished with such as are duly qualified and ordained according to the Gospel rule, hath authority from Christ for exercising government, and of enjoying all the ordinances of worship within itself.

Acts 6:2; Tit. 1:5, 6, 7; 1 Tim. 4:14; Matt. 18:17; 1 Cor. 11:2.

VII. In the administration of church power, it belongs to the Pastors and other Elders of every particular church, if such there be, to rule and govern; and to the brotherhood to consent according to the rule of the Gospel.

1 Tim. 5:17; Heb. 3:17; 1 Cor. 4:1, and 5:4; 2 Cor. 6:8, 10.

VIII. That all professors as before described, are bound in duty, as they have opportunity, to join themselves as *fixed members* of some particu-

lar church; their thus joining, being part of their professed subjection to the Gospel of Christ, and an instituted means of their establishment and edification; whereby they are under the pastoral care, and in case of scandalous or offensive walking, may be authoritatively admonished or censured for their recovery, for vindication of the truth, and the church professing it.

Acts 2:47, and 5:13; 2 Cor. 9:13; Heb. 10:24, 25; 1 Thes. 5:12. 14: Acts 20:28.

IX. That a visible professor, thus joined to a particular church, ought to continue steadfast with the said church; and not forsake the ministry, and ordinances there dispensed, without an orderly seeking a recommendation unto another church; which ought to be given, when the case of the person apparently requires it.

Acts 2:42; Heb. 10:25; Rom. 16:1, 2.

# II. Of the Ministry.

I. WE agree that the ministerial office is instituted by Jesus Christ for the gathering, guiding, edifying, and governing of his church; and to continue to the end of the world.

Eph. 4:11, 12; Matt. 28:19, 20.

II. They who are called to this office ought to be endued with competent learning and ministe-

rial gitts, as also with the grace of God, sound in judgment, not novices in the faith and knowledge of the Gospel: without scandal, of holy conversation, and such as devote themselves to the work and service thereof.

2 Tim. 2:24; Rom. 12:6; 1 Tim. 3:2, 3, 4, 5, 6, 7; Tit. 1:6, 7; 1 Tim. 4:16.

III. That ordinarily none shall be ordained to the work of this ministry, but such as are called and chosen thereunto by a particular church.

Acts 14:23.

IV. That in so great and weighty a matter as the calling and choosing a pastor, we judge it ordinarily requisite, that every such church consult and advise with the pastors of neighboring congregations.

Prov. 11:14, and 15:22.

V. That after such advice, the person consulted about, being chosen by the brotherhood of that particular church over which he is to be set, and he accepting, be duly ordained and set apart to his office over them; wherein 'tis ordinarily requisite that the pastors of neighboring congregations concur with the preaching Elder or Elders, if such there be.

Acts 14:23, and 1:23, and 13:23; 1 Tim. 4:14.

VI. That whereas, such ordination only is intended for such as never before had been ordained to the ministerial office; if any judge, that in case also of the removal of one formerly ordained, to a new station, or pastoral charge, there ought to be a like solemn recommending him and his labors to the grace and blessing of God, no different sentiments or practice herein, shall be any occasion of contention, or breach of communion among us.

Phil. 3:15; Eph. 4:2, 3.

VII. It is expedient that they who enter on the work of preaching the Gospel, be not only qualified for the communion of saints; but also, that except in cases extraordinary, they give proof of their gifts and fitness for the said work, unto the Pastors of churches of known abilities, to discern and judge of their qualifications; that they may be sent forth with solemn approbation and prayer; which we judge needful, that no doubt may remain concerning their being called unto the work; and for preventing (as much as in us lies) ignorant and rash intruders.

1 Tim. 1:22, and 3:6.

### III. Of Censures.

I. As it cannot be avoided, but that in the purest churches on earth, there will sometimes offences and scandals arise by reason of hypocrisy and prevailing corruption; so Christ hath made it the duty of every church to reform itself, by spiritual remedies, appointed by him, to be applied in all such cases, viz: Admonition and Excommunication.

Matt. 8:7; Heb. 12:15; Tit. 3:10; 1 Cor. 5:6.

II. Admonition, being the rebuking of an offending member in order to conviction, is in case of private offences to be performed according to the rule in Matt. 18:15, 16, 17; and in case of public offences openly before the church, as the honor of the Gospel, and the nature of the scandal shall require; and if either of the Admonitions take place for the recovery of the fallen person, all further proceedings in a way of censure are thereon to cease, and satisfaction to be declared accordingly.

1 Tim. 1:20; Matt. 18:15, 17.

III. When all due means are used, according to the order of the Gospel, for the restoring an offending and scandalous brother, and he, notwithstanding, remains impenitent, the censure of Excommunication is to be proceeded unto; wherein the Pastor and other Elders (if there be such) are to lead and go before the church; and the brotherhood to give their consent in a way of obedience unto Christ, and to the Elders, as over them in the Lord.

Matt. 18:15, 16, 17; Tit. 3:10; 1 Cor. 5; 1 Thes. 5: 5, 12.

IV. It may sometimes come to pass, that a church member, not otherwise scandalous, may fully withdraw and divide himself from the communion of the church to which he belongeth: In which case, when all due means for the reducing him prove ineffectual, he having thereby cut himself off from that church's communion; the church may justly esteem and declare itself discharged of any further inspection over him.

Heb. 10:25; Rom. 16:17; 2 Thes. 3:14.

# IV. Of Communion of Churches.

I. WE agree that particular churches ought not to walk so distinct and separate from each other, as not to have care and tenderness towards one another. But their Pastors ought to have fre-

quent meetings together, that by mutual advice, support, encouragement, and brotherly intercourse, they may strengthen the hearts and hands of each other in the ways of the Lord.

Acts 15:23, and 20:17, 28.

II. That none of our particular churches shall be subordinate to one another, each being endued with equality of power from Jesus Christ. And that none of the said particular churches, their officer or officers, shall exercise any power, or have any superiority over any other church or their officers.

Rev. 1:4; Cant. 8:8; 1 Cor. 16:19; Acts 15:23.

III. That known members of particular churches constituted as aforesaid, may have occasional communion with one another in the ordinances of the Gospel, viz: the Word, Prayer, Sacraments, Singing of Psalms, dispensed according to the mind of Christ: unless that church with which they desire communion, hath any just exception against them.

Acts 18: 27; Rom. 16:1,2; 2 Cor. 3:1; 1 Cor. 12:13.

IV. That we ought not to admit any one to be a member of our respective congregations, that hath joined himself to another, without endeavors of mutual satisfaction of the congregation con-

Heb. 13:1; 1 Cor. 14:40.

V. That one church ought not to blame the proceedings of another, until it hath heard what that church charged, its elders or messengers can say in vindication of themselves, from any charge of irregular or injurious proceedings.

Matt. 7:1; Prov. 18:17; Deut. 13:14.

VI. That we are most willing and ready to give an account of our church proceedings to each other, when desired, for preventing or removing any offences that may arise among us. Likewise we shall be ready to give the right hand of fellowship, and walk together according to the Gospel rules of communion of churches.

1 Pet. 3: 15; Rom. 14: 19; Acts 11: 2, 3, 4, 18; Josh. 22: 13, 21, 30; Gal. 2: 9; Col. 2: 5; 1 Pet. 4: 10, 11; 1 Cor. 10: 24; Rom. 1; 15; Gal. 6: 10.

# V. Of Deacons and Ruling Elders.

WE agree, the office of a Deacon is of divine appointment, and that it belongs to their office to receive, lay out, and distribute the church's stock to its proper uses, by the direction of the Pastor

and brethren, if need be. And whereas, divers are of opinion, that there is also the office of Ruling Elders, who labor not in word and doctrine, and others think otherwise; we agree that this difference make no breach among us.

Acts 6:3,5,6; Phil. 1:1; 1 Tim. 3:8 to 13; Rom. 12:8; 1 Cor. 12:28; 1 Tim. 5:17; Phil. 3:15, 16.

# VI. Of Occasional Meeting of Ministers, &c.

I. WE agree that in order to concord, and in other weighty and difficult cases, it is needful and according to the mind of Christ, that the Ministers of the several churches be consulted and advised with about such matters.

Prov. 24:6; Acts 15:26.

- II. That such meetings may consist of smaller or greater numbers, as the matters shall require.
- III. That particular churches, their respective elders and members, ought to have a reverential regard to their judgment, so given, and not dissent therefrom, without apparent grounds from the word of God.

Acts 16: 4, 5; 1 Cor. 14: 32, 33; Gal. 1:8; 1 Peter 4.11.

# VII. Of our Demeanor towards the Civil Magistrate.

I. WE do reckon ourselves obliged continually to pray for God's protection, guidance, and blessing upon the rulers set over us.

1 Tim. 2:2; Psal. 20:1 to 4, and 72:1.

II. That we ought to yield unto them not only subjection in the Lord, but support, according to our station and abilities.

Matt. 22:21; Rom. 13:5, 6; Neh. 5:18.

III. That if at any time, it shall be their pleasure to call together any number of us, to require an account of our affairs, and the state of our congregations, we shall most readily express all dutiful regard to them herein.

Isa. 49:23; 2 Chron. 29; 4 to 11; Rom. 13:1; Tit. 3:1.

# VIII. Of a Confession of Faith.

As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a church acknowledge the Scriptures to be the word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule.

2 Tim. 1:13; Eph. 4:5; Phil. 2:1,2.

### IX. Of our Duty and Deportment towards them that are not in Communion with us.

I. WE judge it our duty to bear a Christian respect to all Christians, according to their several ranks and stations, that are not of our persuasion or communion.

1 Peter 2: 17; Rom. 12: 10; Gal. 6; 2; Eph. 4: 2; Rom. 14: tot.

II. As for such as may be ignorant of the principles of the Christian Religion, or of vicious conversation, we shall, in our respective places,

as they give opportunity, endeavor to explain to them the doctrine of life and salvation, and to our utmost, persuade them to be reconciled to God.

2 Tim. 2: 25; 2 Cor. 5: 11, 20.

III. That such who appear to have the essential requisites to Church-communion, we shall willingly receive them in the Lord, not troubling them with disputes about lesser matters.

Rom. 14:1.

As we assent to the fore-mentioned *Heads* of Agreement, so we unanimously resolve, as the Lord shall enable us, to practise according to them.

### ARTICLES,

FOR THE ADMINISTRATION OF

### CHURCH DISCIPLINE.

UNANIMOUSLY AGREED UPON, AND CONSENTED TO, BY THE ELDERS AND ALL THE CHURCHES IN THE COLONY OF CONNECTICUT, IN NEW ENGLAND, CONVENED BY DELEGATION IN A GENERAL COUNCIL AT SAYBROOK, SEPTEMBER 9TH, 1708.

I. That the Elder or Elders of a particular church, with the consent of the brethren of the same, have power and ought to exercise church discipline according to the rule of God's Word, in relation to all scandals that fall out within the same. And it may be meet in all cases of difficulty for the respective Pastors of particular churches, to take advice of the Elders of the churches in the neighborhood, before they proceed to censure in such cases.

Matt. 18: 17; Heb. 13: 17; 1 Cor. 5: 4, 5, 12; 2 Cor. 2: 6; Prov. 11: 14; Acts 15: 12.

II. That the churches which are neighboring each to other, shall consociate for mutual affording to each other such assistance as may be requisite, upon all occasions ecclesiastical. And

that the particular pastors and churches, within the respective counties in this government, shall be one consociation, (or more if they shall judge meet,) for the end aforesaid.

Psal. 122: 3, 4, 5, and 133: 1; Eccl. 4: 9 to 12; Acts 15: 2, 6, 22, 23; 1 Tim. 4: 14; 1 Cor. 16: 1.

III. That all cases of scandal that fall out within the circuit of any of the aforesaid consociations shall be brought to a council of the Elders; and also messengers of the churches within the said circuit, i. e., the churches of one consociation, if they see cause to send messengers, when there shall be need of a council for the determination of them.

3 John 9: 10; 1 Cor. 16:1; Gal 6:1,2; 2 Cor. 13:2; Acts 15: 22; 2 Cor. 3:23.

IV. That according to the common practice of our churches, nothing shall be deemed an act or judgment of any council, which hath not the major part of the Elders present concurring, and such a number of the messengers present as makes the majority of the council: Provided that if any such church shall not see cause to send any messengers to the council, or the persons chosen by them shall not attend; neither of these shall be any obstruction to the proceedings of the council, or invalidate any of their acts.

Acts 15: 23; 1 Cor. 14: 32, 33.

V. That when any case is orderly brought before any council of the churches, it shall there be heard and determined, which (unless orderly removed from thence) shall be a final issue, and all parties therein concerned, shall sit down and be determined thereby. And the council, so hearing, and giving the result or final issue, in the said case as aforesaid, shall see their determination, or judgment duly executed and attended in such way or manner, as shall in their judgment be most suitable and agreeable to the word of God.

Acts 15; 1 Cor. 5:5; 2 Cor. 2:6, 11, and 13:2; Phil. 3:15; Rom. 14:2, 3.

VI. That, if any Pastor and church doth obstinately refuse a due attendance and conformity to the determination of the council, that hath the cognizance of the case, and determineth it as above, after due patience used, they shall be reputed guilty of scandalous contempt, and dealt with as the rule of God's word in such case doth provide, and the sentence of non-communion shall be declared against such Pastor and church. And the churches are to approve of the said sentence, by withdrawing from the communion of the Pastor and church which so refuseth to be healed.

Rom. 16:17; Matt. 18:15, 16, 17, by proportion; Gal. 2:11 to 14; 2 Thes. 3:6, 14.

VII. That in case any difficulties shall arise in any of the churches in this colony, which cannot be issued without considerable disquiet, that church in which they arise, (or that minister, or member aggrieved by them,) shall apply themselves to the council of the consociated churches of the circuit, to which the said church belongs, who, if they see cause, shall thereupon convene, hear and determine such cases of difficulty, unless the matter brought before them, shall be judged so great in the nature of it, or so doubtful in the issue, or of such general concern, that the said council shall judge best that it be referred to a fuller council, consisting of the churches of the other consociation within the same county, (or of the next adjoining consociation of another county, if there be not two consociations in the county where the difficulty ariseth,) who, together with themselves, shall hear, judge, determine, and finally issue such case according to the word of God.

Prov. 11:14; 1 Cor. 14:33, and 14:24, by proportion.

VIII. That a particular church, in which any difficulty doth arise, may, if they see cause, call a council of the consociated churches of the circuit, to which the said church belongs, before they proceed to sentence therein; but there is not the same liberty to an offending brother to call the said

council, before the church to which he belongs proceed to excommunication in the said case, unless with the consent of the church.

Acts 15:2; Matt. 18:15, 16, 17.

IX. That all the churches of the respective consociations shall choose, if they see cause, one or two members of each church, to represent them in the councils of the said churches, as occasion may call for them, who shall stand in that capacity till new be chosen for the same service, unless any church shall incline to choose their messengers anew, upon the convening of such councils.

Acts 15:2, 4; 2 Cor. 8:23.

X. That the minister or ministers of the county towns, and where there are no ministers in such towns, the two next ministers to the said town, shall as soon as conveniently may be, appoint a time and place, for the meeting of the Elders and messengers of the churches in the said county, in order to their forming themselves into one or more consociations, and notify the said time and place to the Elders and churches of that county, who shall attend at the same, the Elders in their own persons, and the churches by their messengers, if they see cause to send them. Which Elders and messengers, so assembled in council, as also any

other council hereby allowed of, shall have power to adjourn themselves as need shall be, for the space of one year, after the beginning or first session of the said council, and no longer. And that minister who was chosen at the last session of any council, to be moderator, shall with the advice and consent of two more Elders, (or in case of the moderator's death, any two Elders of the same consociation,) call another council within the circuit, when they shall judge there is need thereof. And all councils may prescribe rules as occasion may require, and whatsoever they shall judge needful within their circuit, for the wellperforming, and orderly-managing their several Acts, to be attended by them, or matters that come under their cognizance.

Phil. 4:8; 1 Cor. 14:40; Phil. 3:15, 16; Rom. 14:2, 3.

XI. That if any person or persons orderly complained of to a council, or that are witnesses to such complaints, (having regular notification to appear,) shall refuse or neglect so to do, in the place, and at the time specified in the warning given, except they or he give some satisfying reason thereof to the said council, they shall be judged guilty of scandalous contempt.

Col. 2:5; Heb. 13:17; 1 Thes. 5:14.

XII. That the teaching Elders of each county shall be one association, (or more if they see cause,) which association or associations shall assemble twice a year at least, at such time and place as they shall appoint, to consult the duties of their office, and the common interest of the churches; who shall consider and resolve questions and cases of importance which shall be offered by any among themselves, or others; who also shall have power of examining and recommending the candidates of the ministry to the work thereof.

Psal. 133:1; Acts 20:17, 28 to 32; Mal. 2:7; Matt. 5:14; Deut. 17:8, 9, 10; 1 Tim. 5:22; 2 Tim. 2:15; 1 Tim. 3:6, 10; Rom. 10:15; 1 Tim. 4:14.

XIII. That the said associated pastors shall take notice of any among themselves, that may be accused of scandal, or heresy unto, or cognizable by them, examine the matter carefully, and if they find just occasion, shall direct to the calling of the council, where such offenders shall be duly proceeded against.

Lev. 19:17; 1 Cor. 5:6; Tit. 3:10, 11; Isa. 52:11; Mal. 3:3; Tit. 1:6 to 9; Deut. 13:14; 3 John 9, 10; Rev. 2:14, 15; 1 Tim. 1:20, and 4:14.

XIV. That the said associated pastors shall also be consulted by bereaved churches, belonging to their association, and recommend to such churches,

such persons as may be fit to be called and settled in the work of the Gospel ministry among them. And if such bereaved churches shall not seasonably call and settle a minister among them, the said associated pastors shall lay the state of such bereaved churches before the General Assembly of this colony, that they may take such order concerning them, as shall be found necessary for their peace and edification.

2 Cor. 11: 28; Phil. 2: 19, 20, 21; 2 Tim. 2: 15; Tit. 1: 6 to 10; Isa. 49: 23.

XV. That it be recommended as expedient that all the associations of this colony do meet in a General Association, by their respective delegates, one or more out of each association, once a year; the first meeting to be at Hartford, at the time of the General Election next ensuing the date hereof, and so annually in all the counties successively, at such time and place, as they, the said delegates, shall in their annual meetings appoint.

Heb. 13:1.





#### ERRATA.

The reader will please correct the following with a pen.

Page 20, 2d line of references, for "11," read "6."

Page 22, 6 m, 1st line, for "decrees," read "decree."
Page 27, 6 rv, 4th line, for "determined," read "determinate."
Page 29, 5th line, insert the word "the" after "withdraweth."

Page 39, Chap. Ix, 3d line, for "Fsal. 32," read "Fsal. 22."

Page 55, 10th line, for "preceed," read "proceed."

Page 91, 2d line from bottom, for "11 Cor. 1," read "1 Cor. 11." Page 97, first reference, for "Phil. 3:5," read "Phil. 3:15."

